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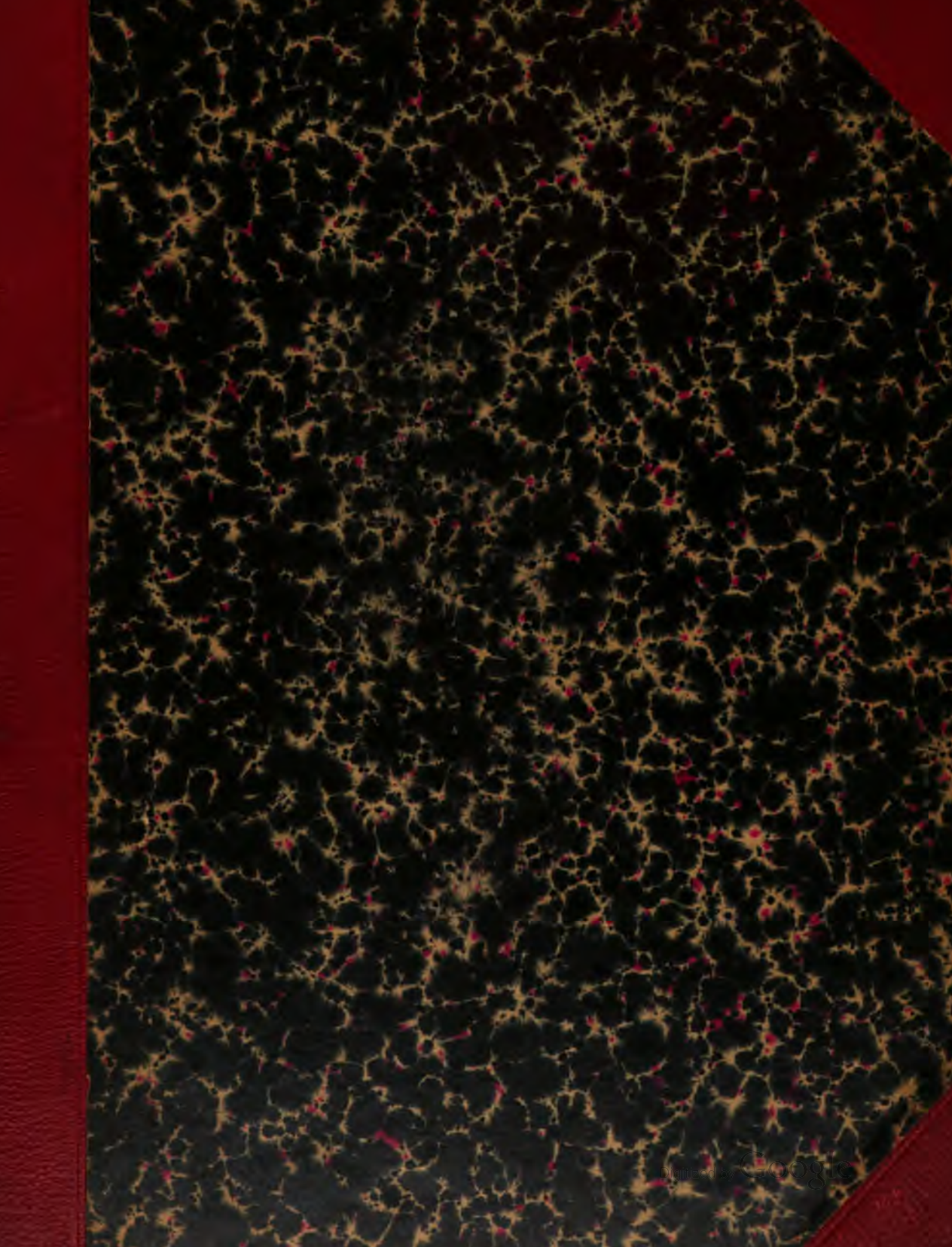
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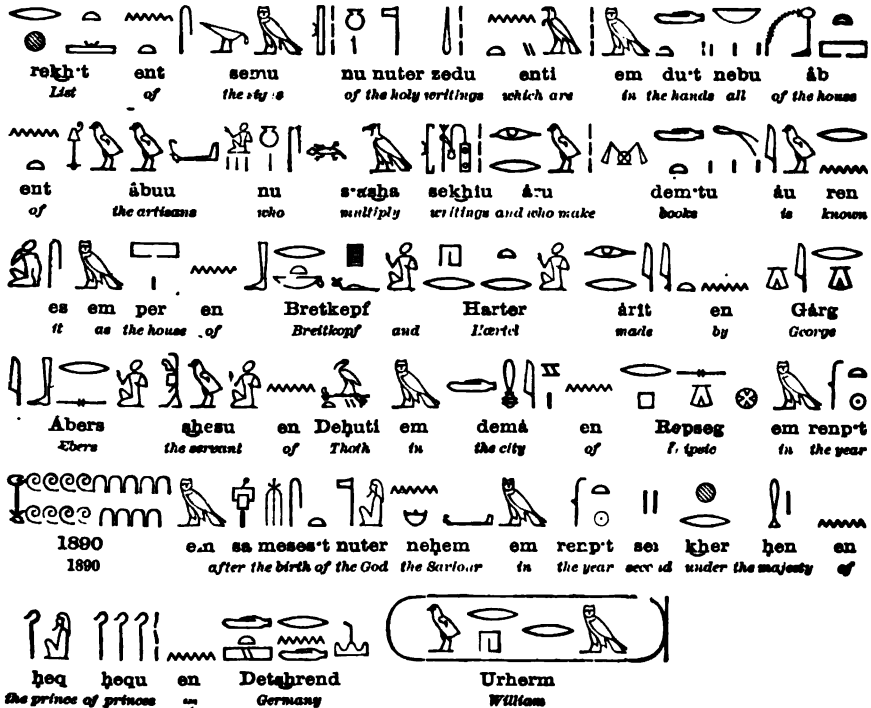
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VOL. XV.

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No. 1

Literary Papyri.

IF in the department of historical and classical studies the 19th century will ever be famous for the discovery of ancient manuscripts preserved unheeded before in libraries or in the hand of private persons, it may already be surmised that the new century will be celebrated in the same branches of knowledge for the recovery and publication of manuscripts that have been, or will be, found buried in the sands of Egypt.

To immediately indicate the truth of this prophecy it is only necessary to say that at the present moment awaiting editors there exists appromixately the following numbers of papyri in addition to those in private collections. At Turin there are 10,000, mostly small fragments, at Alexandria 1,000, at Heidelberg several thousand, at Oxford probably 6 to 7,000, at Vienna quite 1,000, at Strasburg several hundred, as also at Paris and Berlin, whilst at Cairo in the Museum or the hand of dealers must be a considerable quantity: to say nothing of last year's harvest of documents still scattered about Egypt in the possession of natives and collectors, to be secured by Museum Agents or travelers this winter.

Many of these documents it must be admitted are merely business memoranda of but minor literary interest, though the 120 cases of papyri belonging to the Egypt Exploration Fund may contain remains of classical authors of the highest value. Still after making due allowance for the uninteresting and unhistorical character of the writings preserved, it is apparent that the wealth of material in such stores as these must be great indeed. Our Greek and Latin Lexicons and Dictionaries will have to be rewritten when this vast mass of material is sifted and published, to say nothing of grammars and paleographical treatises; and histories of Greek, Roman and Byzantine Law: and if important historical works are among the manuscripts that will be unearthed, the record of the world before Mahomet, and the story of classical literature will have to be recorded afresh.

Some idea of the harvest we may expect to be gleaned in this promising field may be formed from a study of what has been acquired in the last year or two during which the securing of papyri has reached its fullest development. In doing this an attempt will be made to group together documents of similar character and interest. Taking first relics of theological or patristic importance we may mention the long fragment of a lost gospel, or harmony of the canonical gospels, probably an Ebionite *Dodecha Apostolon*, published by M. Alfred Jacoby from a papyrus at Strasbourg, of which an excellent summary has appeared in the French "Revue des Revues" for September 1900, with facsimile, and it has also been reported upon in the Annual Report of the Egypt Exploration Fund for 1899-1900.

Of similar character are a large 27 page papyrus of the Septuagint, edited by Deissmann, and a long Coptic text the editio princeps of which is by Hon. Carl Schmidt, giving a large portion of the "Acta Pauli" which suffices to show that the well known "Acts of Paul and Thecla" are extracted from this larger work. Both these texts are from the Heidelberg collection. Another valuable New Testament fragment containing two chapters of St. John in Greek and Coptic has been

detected in a British Museum manuscript, and may be found edited by Messrs Crum and Kenyon in the "Journal of Theological Studies," for 1900.

In the first volumn of the "Amherst Papyri" is to be found a considerable part of a Greek text of an "Apochalyptical Book" known in its Ethiopic version as the "Ascension of Isaiah." In the same volume appears part of a valuable letter from Maximus, bishop of Alexandria circa 265-284 A. D., to his successor Theonas.

Another papyrus now at Alexandria contains a "*libellus*," or certificate, that an offering or sacrifice had been duly made to a pagan god. It is in favor of a priestess who probably had been suspected of Christianity, and makes the third similar document at present known.

In the last published number of the "R vue Egyptologique" M. Revillont has printed and translated numerous Coptic papyri relating to Egyptian ecclesiastics which have been in the Paris collection for over 30 years, but except for a study of the manners and morals of their age they are of slight value.

Considering now papyri of classical authors, other than patristic writers; it is a curious fact that whilst the earlier discoveries in papyrology gave us such considerable portions of masterpieces of Aristotle, Herondas,* Hyperides and Bacchylides, recent years have favored us rather with fragments of authors still extant, than of those which had apparently perished.

Whilst at first thought this might appear a misfortune it is questionable whether that is really the case, for these fragments of well known works have an almost priceless value because they have indicated once for all that, speaking broadly, classical literature as we have it is a very fair representation of what it was at the Christian era. That is to say these small pieces of the classics when collated with the corresponding passages in our manuscript indicate that these though descended through many scribes of different dates are

*Some more fragments of the Herondas papyrus have lately been acquired by the British Museum.

practically identical with the received text of the authors at the date when the early papyri were written.

The imprimatur upon our classic texts thus derived from papyri is now bestowed upon so many ancient authors that scholars may henceforth reasonably conclude that for all necessary intents and purposes they represent the actual words of their authors, and surely this is a most substantial gain.

Fragmentary papyri however small too, must never be despised because only a few lines mutilated with many lacunæ and well nigh indecipherable may preserve some fact of indirect, but potent value in literary history. Such as the proof from a small portion of Palephates in a papyrus presented with some 2,000 others by M. de Morgan to the Alexandrian Museum, their Palephates was an Athenian, because the Deme to which he appertained is stated, or, the ascertaining of the precise date of Justin's Apology, from the finding of the years of office of the Prefect of Egypt mentions. These instances are quoted merely as specimens out of the many which might be adduced.

JOSEPH OFFORD.

The Ancient City of Takshasila (Taxila) B. C. 2200 —H. D. 700.

TAKSHASILA is situated in the Punjab. In the pre-historic age, the site, afterwards designated as Takshasila, was inhabited by the Gandharvas. In the Ramayana, it is stated that, Takshaka (son of Bharata and nephew of Ramachandra) conquered the country of the Gandharvas and established his Kingdom there. Takshasila derived its name from him (Taksha). According to the Chinese pilgrim Hwen Thsang, Takshasila is same as Taksha—Sira, *taksha*—severed, cut; and *sira*—head. He says that the city was so called because in a former existence, Buddha made there an alms-gift of his head. Others hold that Takshasila (which literally signifies cut-rock) was known as such because it was built on a plain of rocks.

Some maintain that Takshasila derived its name from the

Takka race that reigned there. European scholars generally identify the Takka race with the Takshakas mentioned in the ancient annals of India. The Takshakas are said to be the aboriginal non-Aryan inhabitants of India. They were also called Nagas. A branch of the Scythian people too were called Takshaka. Colonel Todd identifies the Takshakas with the north-western branch of the ancient Turkish people.

In the old records of India we find that the Takshakas were worshippers of serpents. They have been described as being a kind of animate beings, who could, according to their will, assume the shapes both of men and serpents.

In my humble opinion, the flat-faced aborigines of India were significantly named Takshakas (serpents) by the Aryan conquerors.

In the Mahabharata (Adi-parva), it is found that Takshaka (a King of the Takshaka race) bit Parikshit. Janamejaya being angry at this act of Takshaka performed the great Serpent-Sacrifice in which the entire serpent race was to be burnt and reduced to ashes. The serpent race lived in great number, in the famous Khandava forest.

Analysing the Hindu legends, we come to the conclusion that Taksha (nephew of Ramachandra the celebrated Aryan King of Oudh) conquered the aborigines of the Punjab frontiers about 2246 B. C. Thus the Aryan Kingdom of Takshasila was, on the authority of the Ramayana, founded more than two thousand years before the birth of Christ. The facts underlying the legends of the Mahabharata are, that the above-named aborigines of the frontiers raised a rebellion against Parikshit, and that Janamejaya subdued them about the year 1400 B. C.

About 450 B. C., Arjuna of Delhi killed a king of the Takshaka (serpent) race, and burnt the forest in which that race lived. There were many powerful and wise men born in the Takshaka (serpent) race. Ananta, Vashuki, Padma Mahapadma, Takshaka, Sesha and others were the well-known kings of the race. Takshaka lived early in the 15th century, B. C., and Sesha about 600 B. C. Sesha attacked the Indian Aryans early

in the 6th century B. C., when Parshavanath, the celebrated Tirthankara of the Jains, was preaching his doctrine. The kings of the serpent race ruled over Magadha for ten generations. They also extended their sway over Gujerat, etc.

In course of time, some persons of the serpent race accepted the religion of the Brahmans, and became known under the name of *agni-kula* (fire-race). In fact they were formerly worshippers of serpents, and became afterwards worshippers of fire.

Ptolemy and other classical writers have made mention of Takshasila. Arrian describes it as "a large and wealthy city, and the most populous between the Indus and Hydaspes." Strabo declares it to be a very large city, and adds that the neighboring country was "crowded with inhabitants and very fertile." Pliny calls it a famous city situated on a low but level plain in a district called Amanba. General Cunningham has found its remains at Shah-dheri, one mile north-east of Kalki-Sharai.

In 327 B. C., Alexander the Great visited Takshasila and resided there for three days. About 50 years after Alexander's visit the people of Takshasila rebelled against Bindusara, King of Magadha, who sent his eldest son, Susima, to besiege the place. On his failure, the siege was entrusted to his youngest son, the celebrated Asoka; but the people came out 17½ miles to meet the young Prince and offer their submission. At the time of Asoka's accession the wealth of Takshasila is said to have amounted to 360 millions of coin (gold or silver). It was here that Asoka himself had resided as Viceroy of the Punjab during his father's life-time.

Early in the second century, B. C., Takshasila formed part of the Indian dominions of the Græko-Bactrian King Eukra-dites, successor of Demetrius. In 126 B. C., it was wrested from the Greeks by the Indo-Scythian *Sus*, with whom it remained for about three-quarters of a century, when it was conquered by the latter Indo-Scythians of the Kushan tribe under the great Kanishka. During this period Peshawar would appear to have been the capital of Indo-Scythian dominions,

while Takshasila was governed by satraps. Several coins and inscriptions of these local Governors have been discovered at Shah-dheri and Manikyata. Of these the most interesting is the copper-plate (obtained by Mr. Roberts) containing the names of Takshasila, the Pali form of Takshasila, from which the Greeks obtained their Taxila.

During the reign of the Parthion Bardanes, A. D. 42, to A. D. 45, Taxila was visited by Appolonius of Tyana and his companion, the Assyrian Damis, whose narrative of the journey Philostratus professes to have followed in his life of Apolonius. According to Philostratus, Taxila was "not unlike the ancient Nineveh, and walled in the manner of other Greek towns." He mentions also a temple of the sun which stood outside the walls, and a palace in which the usurper was besieged. He speaks also of a garden with a tank in the midst, which was filled by "cool and refreshing streams."

In A. D. 400, Taxila was visited by the Chinese pilgrim Fahian. He says that Buddha bestowed his head in alms at this place, and hence people gave this name (*Takshasira*, severed head,) to the country. In A. D. 502, the place was visited by Sungyun, who describes it as being three days' journey to the east of the river Indus.

We now come to Hwen Thsang, the last and best of the Chinese pilgrims, who first visited Taxila in A. D. 630, and again in 643 A. D., on his return to China. He describes the city as about $1\frac{3}{4}$ mile in circuit. The royal family was extinct, and the province which had previously been subject to Kapisa, was then a dependency of Cashmere. The land, irrigated by numbers of springs and water courses, was famous for its fertility. The monasteries were numerous, but mostly in ruins; and there were only a few monks who studied the Mahayana doctrine of Buddhism. At two miles to the north of the city there was a stupa of King Asoka, built on the spot where Buddha in former existences had made an alms-gift of his thousand heads. The present name of the district *Chacy-Hasra*, is a corruption of Sirsa-Hazar (thousand heads).

Hwen Thsang says: "According to tradition we find that

whenever there is an earthquake and the mountains on every side are shaken, all round a sacred spot in Taxila to the distance of 100 paces there is perfect stillness. Outside the city, to the south-east, on the shady side of a mountain, there is a *stupa* in height 100 feet or so; this is the place where they put out the eyes of Kunala who had been unjustly accused by his step-mother; it was built by Asoka Rajah. When the blind pray to it with fervent faith, many of them recover their sight."

SATIS CHANDRA ACHARYYA VIDYABHUSHAN, M. A.,

Professor, Sanskrit College, Calcutta.

Discoveries in the Roman Forum.

It is as nearly as possible three years since the era of new discovery in the Roman Forum was opened by Signor Giacomo Boni. Every year has brought fresh results, and though, as time goes on, the area which still offers possibilities for enlightened excavation is becoming more restricted, there is no reason to suppose that the era is nearing its close. Still, the character of the work is gradually changing.

Startling discoveries like those of the Lapis Niger, the Fons Juturnæ, are the Basilica Palatina (Santa Maria Antiqua) are no longer within the bounds of probability, but an immense field for patient investigation lies open in the nooks and corners of the Forum and in the apparently meaningless spots which lie between the sites of the chief monuments. Ritual pits, deposits of sacrificial ashes, old drains, and shapeless blocks of concrete become under Signor Boni's patient and thorough analysis so many leaves in the Book of the Forum which the world is entitled to expect him to write. This kind of work is more tiresome to onlookers than the excavation of famous spots, but it is equally useful because it helps to confirm old impressions, to correct assumptions which previously seemed justified, and to pile up a mass of evidence from which archaeologists will be able to draw sound conclusions.

THE MOST STRIKING FIND.

The most picturesque discovery of the year, or rather the one

which appeals most strongly to the imagination, is that of the subterranean galleries running north and south and east and west under the heart of the Forum, in the space between the Black Stone and the Basilica Giulia, immediately in front of the Rostra. These galleries are 10ft. high and 4ft. broad. They lie about 1ft. below the surface of the Forum, and communicate with the air by openings large enough to admit of the passage of a man. At distances along the galleries there are square chambers large enough to admit apparatus for working a kind of windlass, and the sides of the openings are worn down by rope marks—a sign that heavy objects must have been raised and lowered through them. Some of the elm beams which served as windlasses were found in the galleries. The most probable explanation is that the galleries were used as an *armamentarium* during the Cæsarian games which took place in the Forum prior to the construction of the amphitheatre. The most probable date of their construction is about 45 B. C., during the lifetime of Julius Cæsar; and the Aretine vases, the coins and other datable objects found in the galleries show that they must have been abandoned during the reign of Augustus.

For the present the examination of the galleries has had to be suspended owing to the infiltration of water, but as soon as the Municipality has arranged a proper outlet for the Cloaca Maxima operations will be resumed. It is easy to imagine the bustle which must have gone on in these galleries during the Cæsarian games when scene-shifting and stage-carpentering had to be done or when banquets had to be served. The galleries could certainly contain several scores of workmen at a time.

THE ROSTRA.

Another important discovery of the year is the Volcanale, or original rock cut perpendicularly so as to form a kind of rostrum near the Senate House before the regular Rostra was constructed. The rock still bears traces of the red plaster with which it was covered in the time of the kings. This discovery has completed the series of Rostra which represented the tri-

bunals of the common people. Of the curious arched chambers under the Imperial Rostra descriptions have previously been given, and Signor Boni's hypothesis that they served as a repository for the bronze rams or rostra of the enemies' captured ships is still the only credible explanation of their purpose.

In other parts of the Forum excavations have led to the discovery of the site of the Temple of Jupiter Stator, near the Arch of Titus, and to the unearthing of the bases of the arch itself so that its original proportions may be seen and its history imagined from the different levels of the marks made by wheels as they rubbed against its sides. At the same time work has been pushed forward behind the Church of Santa Francesca Romana, where the graceful arcades erected in the Fifteenth Century on the foundations of the Temple of Venus and Rome have been rendered visible. The old cloisters and rooms of the convent are being converted into a museum for the principal objects found during the Forum excavations.

THE PALATINE BASILICA.

Much careful reconstruction has been done in the Palatine Basilica, commonly known as Santa Maria Antiqua. As inevitably happens whenever buried frescoes are brought to light, their freshness gradually disappears, and it becomes impossible to form an idea of their original beauty unless they are carefully damped with a wet cloth or brush. As this process, if often repeated, would naturally damage the frescoes, Signor Boni has had them carefully copied by special artists, who have succeeded in reproducing the frescoes with perfect colour and accuracy. These copies will be placed in the new Forum Museum at Santa Francesca Romana, where they will be accessible to all visitors. Signor Boni is also bridging over the gap which now exists in the winding tiled slope that leads from the side of the Palatine Basilica up to the Palatine Hill. This operation is one of great delicacy, but when completed it will enable the true relation of the Palatine to the Forum to be understood, especially when the Vicus Tuscus has been thoroughly cleared of earth and the Temple of Castor and Pollux completely isolated. It will then be possible to clear

the whole of the foot of the Palatine Hill and to pass along it by the baptistry of San Theodorus and the Byzantine Church of Sant' Anastasia to the Circus Maximus.

THE LIFE OF THE VESTALS.

In comparison with undertakings of such importance the discovery of the splendid mosaic pavements of the House of the Vestals and of other details of the ritual and sacerdotal edifices of the Romans seem almost insignificant, but they prove the theories of some earlier excavators concerning the asceticism of the life and dwellings of the Vestals to be far from the truth.

Until Signor Boni has completed the series of reports to the Government which he is now writing it will not be possible for others than professional archæologists to form a connected idea of the light thrown by his discoveries on the life of the Forum as a whole and its place in the organization of the Roman State. In the meantime the Italian Government may be congratulated on possessing so intelligent and indefatigable an official and on having seconded his efforts to elucidate one of the most interesting problems of human history.

Archæological Research.

THE following is an editorial taken from the New York *Tribune*:

A dinner was given by President Morton, of Hoboken, at the Waldorf-Astoria the other evening which may have important results in the work of archæological research. President Morton is prominently identified with one of the youngest archæological societies, the Ur Expedition, equipped to conduct excavations in the ancient home of Abraham, and the object of the dinner was to gather together for mutual counsel some of the men interested in all of the different fields of archæology, with a view to the possible unification of their various interests in a comprehensive central organization that would furnish adequate funds for them all without in any way curtailing their independence or interfering with their special work.

Among those present at the dinner were such representative men in science and business as S. Bayard Dod, president of the trustees of the Stevens Institute ; Alex C. Humphreys, the well known engineer ; Adolf Kutroff, Isidor Straus, George W. Young, of the United States Mortgage and Trust Company ; Joseph M. Wilson ; J. S. Gibson ; William A. Jenner ; F. H. Betts ; Dr. John P. Peters, who conducted the first expedition to Nippur ; Dr. William Hayes Ward, of "The Independent" ; Dr. Willis H. Hazard, secretary of the Ur Expedition Fund ; Dr. James B. Nies, field director of the American School for Oriental Study and Research, and Professors John Williams White, of Harvard, president of the American Archæological Institute ; Charles F. Chandler, dean of the Columbia University School of Mines ; Paul Haupt, of Johns Hopkins University ; F. K. Sanders, of Yale ; Samuel I. Curtiss, of the Chicago Theological Seminary ; W. K. Prentice, of Princeton, and A. V. W. Jackson, of Columbia University.

One of the most marked developments of the present day is the way in which archæology is coming to revolutionize history by throwing new light on many of its problems hitherto deemed insoluble. Its excavations have given to the world an enormous number of objects illustrating the political and social life, the religious and artistic ideas, the commerce, the industries, the racial movements and the architecture of buried nations and races. Already, to take the one matter of religion, it is declared that the excavations in the East have wonderfully confirmed the records of the Bible, and Oriental and classic archæology have furnished numerous missing links in the chronicle of secular history, beside adding many absolutely new pages to it. But, besides excavations, there is the study of ancient monuments and other remains on the surface, not to speak of the important and fascinating study of paleography and epigraphy, and the reconstruction of many of the views hitherto held in regard to ancient art. It is not too much to say, in a word, that archæology has already revolutionized the history of ancient times, and it is destined more and more, as its scope increases, to explain to the men of to-day the origin and

evolution of institutions, ideas and beliefs, some of which even now are potent in modern civilization. It is that fact, indeed, which gives to archæology its practical value. Were it merely concerned with the discovery of abstract and useless facts relating to the past it would make no appeal for support to practical men. But its finds, whether classic or Oriental, have a profound interest for the present, because there is not a strand in modern civilization that does not, either directly or indirectly, reach back to the buried civilizations of the ancient world.

But it is found that the work of archæology has been retarded by the fact of so many independent movements appealing simultaneously for support, and thus mutually weakening the force of their appeal. Men who might be disposed to contribute hesitate to do so because they are not sure that the particular project appealing to them is practical, or that its directors will be able to carry it out. To obviate this difficulty a movement has been organized, largely through the zeal of Dr. James B. Nies, of Brooklyn, to raise a large sum of money, the income of which should be divided pro rata among the various archæological societies, the American Archæological Institute being constituted as general administrator. This fund would, in fact, be a sort of clearing house of archæology, and, instead of displacing any of the present societies, would add enormously to their effectiveness by furnishing them a permanent income for the prosecution of their work. Among the organizations already in existence are the schools at Rome, Athens and Jerusalem, the Egypt Exploration Fund, the Palestine Exploration Fund, the University of Pennsylvania Expedition to Nippur, the Syrian Expedition and the Ur Expedition Fund, whose director, Mr. Banks, is now in Constantinople awaiting a permit to proceed. The task of raising the very large sum of money that would be required to carry out this great scheme is no small one; but those who have it in hand do not for a moment doubt its feasibility. Instead of avoiding the scrutiny of practical men they court it, believing that it will commend itself to their judgement as eminently

wise. With or without such help archæological research will go on. It has already vindicated its importance and value.

But it would be an incalculable benefit to the world if its activities were securely and amply financed, so that those prosecuting the work would be relieved of the question of ways and means. Handicapped though many of the movements are through lack of funds, their officers are full of enthusiasm. Indeed archæology seems to cast on all its votaries a spell of fascination that never wanes. One of these movements, the American School for Oriental Study and Research, through its field director, Dr. Nies, is making a special appeal for an endowment of \$200,000. It is a post-graduate institute of twenty-one leading American universities and theological seminaries, and it includes in its membership some of the most eminent archæologists in the New World. It expects to bring to light a multitude of evidences and illustrations of ancient history, art and life in Palestine and Western Asia. Its school established at Jerusalem provides duly qualified scholars, without distinction of creed or sex, with facilities for study and research such as can only be obtained on the spot. This great field of research will, it is believed, yield results of profound interest to the world to-day.

Palestine Exploration Fund.

Now that all eyes are turned toward Gezer it may be well to dwell a little upon its history.

Gezer was as old as Lachish and much affiliated with it. Immediately after the account in Joshua x, of Lachish being destroyed in consequence of its hostility to Israel, we read, "Then Horam, king of Gezer, came up to keep Lachish; and Joshua smote him and his people until he had left him none remaining." Joshua x, 33.

We do not read here that Joshua turned aside to destroy the city, and apparently it was not destroyed, for we read in Joshua xvi, 3, that Gezer was given to Ephraim, and was on his southwestern border, and we find that the statement a few

verses later that the Canaanites of Gezer were not driven out but "served under tribute."

Again we learn that Gezer became a city of the Kohathite Levites, Joshua **xxi**, 21.

In Solomon's time it is said that Gezer was rebuilt, and this is explained by the statement that "Pharaoh," king of Egypt, had gone up and taken Gezer, and burned it with fire, and slain the Canaanites that dwelt in the city, and given it for a present unto his daughter, Solomon's wife; I Kings **ix**, 16. No doubt, in rebuilding Gezer, Solomon had in view its use as a defense of his kingdom.

It would appear from I Chronicles **xx**, 4, that, in David's time, "there arose war at Gezer with the Philistines," probably to drive back the Philistines to their own territory.

Gezer, then, was an important stronghold before the Israelites invaded Canaan, and down at least as far as the time of Solomon. It may have passed in the declining days of Israel into the permanent possession of the Philistines.

But there are other mentions of the place. It appears in the Tell-el-Amarna tablets as Gazru, sending provisions to Jerusalem along with Ashkelon and Lachish. It also joined in attack upon Jerusalem. In an inscription of Merenptah, son and Successor of Rameses II, Gezer is said to have been taken by the Egyptians. This of course was before Joshua's time.

As Gazara the place was very important in Maccabaean times and both Syrians and Jews contended for it, as is seen from I Maccabees, **iv**, 15 : **vii**, 45 : **ix**, 52 : **xiii**, 43 and 53 : **xiv**, 7 and 34 : **xv**, 28 : **xvi**, 1 and 2. Macc. **x**, 32.

The Crusaders knew it well and called it Mount Gisart. It is now Tell Jezer.

In 1870 M. Clermont Ganneau found in an old Arab Chronicle an account of a battle near "Tell-el-Gezer." Recognizing the name as one which had not been located, he followed up the clue thus given, and found to his delight the ruins of a large city on the top of the *tell*. He described its quarries and tombs.

Three years later he revisited the spot and found that the bankers Bergheim had bought the hill and would not be averse to its excavation. A reservoir was noted at this point and some objects of interest were collected.

It was not until his third visit, however, that M. Clermont-Ganneau found on the east side of the *tell*, an inscription, which fixed the identification, for it read, Fahum Gezer, "boundary of Gezer," marking, perhaps the limit of the city of refuge. Later, he discovered a second like inscription, so placed as to indicate that the city was square, with such a mark at each corner.

Unfortunately, and most improperly, the discoverer tried to cut out those inscriptions which caused his arrest and has led the officials of the Fund to strike out a portion of his account in the "Archæological Researches."

But now we shall see what excavation reveals and it is pleasant to know that it will be a thorough excavation, fully described as it goes on, in the *Quarterly*, and no doubt made the subject, in due time, of a volume. What could be more attractive than the prospect now before us, and are there not some new subscribers to be heard from at this interesting juncture?

The following sums have been received since last report :

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THEODORE F. WRIGHT,

42 Quincy Street, Cambridge, Mass.

Hon. Sec'y for U. S.

Ushabtis for Subscribers.

THE unique presentation of ushabtis to the subscribers of the Egypt Exploration Fund creates numberless inquiries respecting their present and past mission. I will try to be the "answerer" myself, in a simple way.

Eight large cases each containing many pasteboard boxes in each of which were several ushabtis, were received last spring at the office of the Egypt Exploration Fund in Boston, where the Secretary took entire charge of their proper and proportionate distribution among our subscribers. All subscribers were entitled to receive ushabtis. Neither personally nor officially was I responsible for their distribution—I only supposed that all subscribers would receive ushabtis. Later on, I found that some subscribers had received none; and that others had received a single specimen who, from their large subscriptions and long connection with the society, naturally expected more than that. For example a subscriber of certainly over \$1,000 from the start had received but a single specimen. These complaints led me to ask that more ushabtis be dispatched from London. Whereupon "the committee ordered that all that remained" should be sent to me for distribution. In February I received a case containing perhaps 700 ushabtis in 100 pasteboard boxes.

To answer questions and clear the air of all obscurity, I add that none of the ushabtis were sent over by Dr. Petrie himself—they came from the committee, and all of them, the property of the Fund, were to be presented in the name of or for the committee. Many BIBLIA readers are Fund subscribers. If such have not yet received ushabtis they can advise me (Rev. W. C. Winslow, 525 Beacon Street, Boston), and receive this token from the tombs of Abydos, where Professor Petrie, under the Egypt Exploration Fund, has "performed wonders in the fields," not by a divining rod, but by his spade of genius, skill and experience.

But a pleasanter function for me, as "answerer," remains. Whence came, what was, the ushabti?

The simple translation of the word is "answerer." The

ushabti, or funerary image, was a respondent for the deceased person it represented. The departed one was condemned to perform labor in the netherworld—how should he escape labor of every kind? The ushabti was a clever device to ease his ghostly shoulders of such a burden—a figure in the form of the god Osiris, bandaged as a mummy, made out of stone, alabaster, *faience*, bronze, clay, wood, etc., and placed in the tomb to obey the summons of the god who called him to labor.

There appear to me to be three evolutions in the history of the ushabtis. Their prototypes were models of soldiers, sailors, artisans, agriculturalists, women engaged in household labors, etc., found in the fifth and sixth dynasty tombs. Mr. Hilton Price claims to have a specimen of a ushabti of the eleventh dynasty, bearing the royal name of Antef (Catalogue of Price Collection, 156). It is executed in porphyry. The two regiments of soldiers of the eleventh dynasty, found at Siout, may be considered early representatives of these figurines afterwards so abundant. The thirteenth dynasty may perhaps be reckoned as the dynasty when the ushabtis distinctively as such entered into the "tomb life" of the Egyptians, to coin so Hibernian an expression.

His full evolution came thus. The Egyptians regarded Aalu, the fields of the blessed, as a fertile land where planting and tilling were in a state of perfection. The fellahs rejoiced at the idea; not so the rich, and the lords of the land, to whom the call even of Osiris himself to plant and hoe and gather in the fields of the blessed was not a cheerful prospect. Hence the ushabti was produced, and endowed with life by reciting over him a formulary from the sixth chapter of Book of the the Dead at the time of his manufacture. This chapter also includes the reply of the ushabti at "roll-call." The following is the translation by Renouf of that chapter: "O statuette there! Should I be called and appointed to do any of the labors that are done in the netherworld by a person according to his abilities,—lo! all obstacles have been beaten down for thee. Be thou counted for me at every moment, for planting the fields, for watering the soil, for conveying the sands of East and West.

"Here am I, whithersoever thou callest me."

To illustrate, at least a verbal difference in translation, I quote from Pierret's translation in French by Dr. Charles H. S. Davis, in his translation from Pierret: "Deem me worthy, on every day that passes away here, of fertilizing the fields, of inundating the brooks, of carrying the sand from West to East."

The full popularity of the ushabti was his last evolution. At first only the rich could afford ushabti made at great cost, sometimes with artistic skill and embellishment. Middle-class people, even the fellahs, caught the fad. Ushabtis of cheap manufacture, a few inches in height, sometimes with slight human resemblance, were put upon the funerary market. Yet each ushabti had the faculty of life and of work! The poor man had his heaven. I quote from the beautiful passages of Maspero:

"In the 'Islands of the Blest,' fellah, artisan and slave were indebted to the ushabtis for release from their old routine of labor and unending toil. While the little peasants of stone or glazed ware dutifully toiled and tilled and sowed, their masters were enjoying all the delights of the Egyptian paradise in perfect idleness. They sat at ease by the water-side, inhaling the fresh north breeze, under the shadows of trees which were always green. * * * It was but an ameliorated earthly life, divested of old suffering." (Dawn of Civilization, 194).

The thousands of ushabtis presented to subscribers by the committee of the Fund may be a sorry sight to the average twentieth-century eye, but they are interesting historical reminders to many thoughtful people. Many of them are not choice specimens in material and finish—that could not be expected—but *all* of them are *genuine* ushabtis, from a memorable site, unearthed by a master in archæology. They range from one or two to six inches in height; many are lettered; some in blue glaze are fresh as ever; the yellow paint on others is in evidence; even the plainest and the tiniest of them all, once presumed endowed with life, action, speech, can be a respondent to its present owner: "Here I am, whithersoever

thou callest me." A solemn-looking individual in light blue glaze is a Prince of the twenty-first dynasty, and not of Prussia. I saw one of the latter but yesterday ; the former is before me in my own audience-chamber now.

Mr. James T. Dennis, of Johns Hopkins, writes to me of the ushabtis sent to him by me for the committee, that there are among them some new forms such as the ushabti with the hand down in front, and another with one hand hanging down and the other raised. A large number of these figurines appear to range from the nineteenth to the twenty-first dynasty. The nice-looking ushabti reproduced here, as an illustration of a good grade of funerary figurines, was presented to me by the lamented Amelia B. Edwards.

WILLIAM COPLEY WINSLOW.

VARIETY OF USHABTIS. There appear to be some unusual types of ushabtis among those received by me for distribution in the name of the committee. MR. JAMES T. DENNIS, of Johns Hopkins, the Egyptological student, writes me of two or three curious deviations in form in the box sent him. Of one in blue glaze he remarks : "The crossed hands hold respectively the scourge (right), and whip (left) whose lash extends nearly to the base. Scourge and whip are both done in black lines. Down the front of the figure, extending from immediately below the hands, is a flat tablet, verging outward from the body as it approaches the knees, with flat sides uniting it to the body. Length of ushabti, $3\frac{1}{4}$ inches ; length of tablet, $1\frac{1}{4}$ inches ; width of tablet, $\frac{1}{2}$ of an inch."

Of a brown clay unglazed ushabti, Mr. Dennis observes : "The left arm crosses the chest, and holds a scourge in relief. The right arm extends downward and beside the body. The fingers on left hand are clearly defined. Immediately below the left hand, the body bends inward, and below the extended right hand it again bends. There is a double line of inscription down the whole figure. Length $4\frac{1}{2}$ inches ; length to base of left hand, $2\frac{3}{4}$ inches ; length of first bend, 1 inch ; length of second bend, $\frac{3}{8}$ inch."

A blue glaze ushabti, with arms hardly discernible, he states, "has a very protuberant chest and stomach. Length, $3\frac{3}{8}$ inches. Thickness at foot and head, $\frac{1}{2}$ inch ; thickness in center, $1\frac{1}{8}$ inches ; width of head and foot $\frac{1}{2}$ of an inch, and across the center $1\frac{1}{4}$ inches.

W. C. W.

Ushabtiû.

Ushabtiû, the respondents,
Who on their master wait,
When he comes into the next world
And claims his real estate.

His heart weighed in the balance
Against the feather of Maât*
Has passed the ordeal safely
And rejoins his Ka and Ba.

The Assessors all are satisfied,
The Great God on his throne
Has given him back his heart of flesh,
Removed his heart of stone.

The figures of his servants
Stand waiting his commands,
To till the fields and carry
From East to West the sands.

Made in the vintage of the Judge,
The Great God of the Dead,
With flail and crook in either hand
And striped wig on the head.

London, England, 1901.

EMILY PATERSON.

*The goddess of Truth is Maât; but the feminine "t" has been omitted and the word for "true, truth" is here substituted for euphony.

Subscriptions to the Egypt Exploration Fund, the Archaeological Survey Fund and the Graeco-Roman Branch.

To the Editor:

The following subscriptions, from February 15 to March 15, are gratefully acknowledged :

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Archæological Notes.

CONTENTS of the *Proceedings* of the Society of Biblical Archæology, Vol. XXIV, Part 1:—The Secretary's Report, 1901—The Ionians in the Tel-el-Amarna Tablets, by Prof. A. H. Sayce—Notes on the Comparative Value of the two Recensions of Ezra, by Rev. Canon R. B. Girdlestone—Reply by Sir H. H. Howarth—The Iconography of Bes, and of Phœnician Bes-Hand Scarabs, by Mrs. Alice Grenfell—The Fragments of Astarte Papyrus of the Amherst Collection, by W. Spiegelberg—Two Heads of Small Statues found at the Temple of Mut at Karnak, by W. L. Nash, Ill.

CONTENTS of *Proceedings* of the Society of Biblical Archæology, Vol. XXIV, Part 2. The Prefects of Egypt, II.: Seymour de Ricci—Eusebius and Coptic Church Histories: W. E. Crum—Ancient Egyptian Objects in Wood and Bone: E. Towry Whyte—Notes from Egypt: A. H. Sayce—Cylinder Seals in the possession of Joseph Offord: Theo. G. Pincher.

One of the most interesting of the cylinder seals, dating about 2200 B. C., the time of the dynasty to which Hammurabi or Amraphel belonged, and this being the case, as Mr. Pincher says, it was to be expected that names illustrating that given in the portion of the inscription which remains might be found. As a matter of fact, a similar name—or rather the full form of the same name—Ana-pani-ili, meaning “to the presence of God,” really occurs, as the father of a man named Rammanu-ellat-zu (or Addu-ellat-zu), the latter being likewise a worshipper of the god Rimmon. Appani-ili or Ana-pani-ili are, however, in all probability, not uncommon names, so that there is no proof in this, that the cylinder here inscribed belonged to the father of Rammanu-ellat-zu, though it must be acknowledged that such a thing is within the bounds of possibility.

Naturally such a name as this recalls the well-known Biblical name of Peneul, or Peniel, the place where Jacob saw God “face to face.” Such a name is that given to Mr. Offord’s cylinder and the tablet (which is of the time of Samsu-iluna), might however be regarded as of some importance in determining the meaning of the shorter Biblical counterpart, or at least illustrating it. The rendering which Mr. Pinches has given for Appan-ili and An-pani-ili is “to the presence of God,” but other shades of meaning are possible. Thus instead of translating the names in that way, “at the presence” or “face of God” are also admissible. The question naturally arises, however, what is the verb to be understood here? Is it “Let me go to the presence of God,” or does the name mean that the man bearing it was “Asked at the presence of God,” or, again, may it mean ‘Granted at the face’ (query “by the favor”) “of God”? It is impossible to say. In the Phœnician inscriptions

as is well known, Tanith is called "the face of Boal," and it is not impossible that, as the deities were often conceived as being much too glorious for mortal eyes to behold, their divine representative or presence took this place, as is clearly the case in Gen. xxxii, 24-32, where he who wrestled with Jacob is at first called a man, though he afterwards revealed himself as God.

THE Chapel of Ptahhetep was one of the splendid tombs of the Old Kingdom in the Memphite necropolis, and to which Part I of the 9th Memoir of the Archæological Survey of Egypt was devoted. One of the chambers and a part of the corridors were decorated and inscribed in honor of Akhetetep, who was undoubtedly the son of Ptahhetep I. Part II of the Archæological Survey, just issued to subscribers, is devoted to the mastaba, and the sculptures of Akhetetep, by N. de G. Davies, with notes by the editor of the Survey, F. Ll. Griffith. All the walls of the chapel of Akhetetep are sculptured, but they have received serious injury, and a good many of the displaced stones lie in the room. Where the original position could be determined they have been replaced. The loss of the roof, by exposing to damp, has caused great injury to the upper portions. Nevertheless, much remains in fair preservation, and when the stone is good the reliefs have beautiful delicacy and finish. The hieroglyphs are very finely formed. The handsome quarto contains thirty-six pages of text and thirty-four plates, and a frontispiece showing the head of Akhetetep.

SOME months ago a BIBLIA subscriber wrote to us for a copy of the reprint of the first sixteen pages of Dr. Davis and Cöbern's *History of Egypt*. The address has been mislaid, and if he will send it again we shall be pleased to forward the reprint. Owing to poor press work of the first sixteen pages, we offered to supply the reprint to subscribers who desired to bind their copies. We desire to state that only as many copies of the history were printed as there were subscribers for, and copies now being much more than their first cost. We hope some day to reprint the work, bringing it up to date.

IN his *Notes from Egypt* in the *Proceedings* of the S. B. A. Professor Sayce says that the diggers for *sebakh* has laid bare the remains of what must have been a large temple of Seti II, at Eshmunen. The entrance to it is fairly perfect. On one side the King is represented giving an image of Truth to Thoth, while on the other he presents incense to Ra. On the east face of the pylon is a large and well preserved stela containing many lines of inscription relating to the festivals of Thoth. Some of the columns of the temple to the west of the pylon are still standing, but like the pylon itself the workmanship is poor and cheap. The treasury of the Pharaoh must have been far from filled at the time. Fragments of an older temple of the age of the twelfth dynasty have been employed in the building, and a large block of limestone with the name and titles of Amen-em-hat is still standing in one place. On the lower part of it is the figure of the King offering milk to Khnum.

M. Legrain's excavations at Karnak have disclosed the existence of a new Usertesen who belongs to the thirteenth dynasty; they have also brought to light a seated statue of the famous seer Amen-hotep, son of Pa-Hapi, who figures in Manetho's story of the Exodus. The statue is that of an old man, and the inscription attached to it states that it was executed when Amen-hotep was already eighty years of age. But he expresses his hope that he may live to be one hundred and ten.

The Museum at Piza has acquired (in 1898) a bronze dagger with a silver handle which was found at Saqqara. On one side of the handle are cartouches of a new Hyksos King, "the lord of the two lands, the good god Ra-neb-khopesh (?), the son of the Sun Apep the life-giver." Here then we have a third Apophis in addition to the two already known.

PROFESSOR A. H. SAYCE reviews in the *Expository Times* Professor Hommel's new work, and shows how a new light is thrown on the question of the early religion of the Semitic peoples. The facts are against the theory that the worship of "the host of heaven" is a late importation from Babylonia. Professor Sayce says :

"One of the most interesting facts brought to light by Professor Hommel has a close connection with the name of Shem. With the help of the Minæan texts he has proved (1) that the early religion of the West Semites was the cult of the moon and stars, and (2) that at the head of the pantheon came a triad consisting of the evening star (Istar or Athar), the moon-god and the angel or messenger of the latter, followed by a sun-goddess who was probably either the wife or the daughter of the principal god. West Semitic worship thus stood in marked contrast to that of Babylonia east of the Euphrates, where the sun-god was a male deity and took precedence of the moon. The solar cult of Canaan, where the supreme Baal was similarly the sun, was the result of Babylonian influence in those primitive days when the art and civilization of Babylonia were brought by Sargon of Akkad to the shores of the Mediterranean."

In the *Babylonian and the Hebrew Genesis* (No. III of the Ancient East.), Professor Zimmern of Leipsic gives in popular form the latest results of scholarship on the Genesis Stories. (1) The Yahmeh-Tehommyth, on which the Genesis account of creation is founded, is identified with the Babylonian Marduk-Tihamatmyth (after Gunkel); (2) The Story of Paradise is compared with the Adapa and other Babylonian Myths and Gunkel's view of a celestial paradise is accepted; (3) The ten primæval Kings of Babylonia, the latter representing the ten months of the world-year; and (4) the Flood Story is discussed in connection with the Babylonian Deluge Legend. In every case, Zimmern regards the Babylonian tradition as the original, having passed over into Palestine about the middle of the second millenium, B. C.

THE Archæological Report of the Egypt Exploration Fund contains the work of the Egypt Exploration Fund and the Progress of Egyptology during the year 1900-1901. The contents are:—Excavations at Abydos, F. Ll. Griffith—Archæological Survey, F. Ll. Griffith—Græco-Roman Branch, B. P.

Grenfell and A. S. Hunt—Archæology, Hieroglyphic Studies, etc., F. L. Griffith—Græco-Roman Egypt, F. G. Kenyon—Christian Egypt, W. E. Crum—Progrès des Études Arabes, Georges Salmon.

PRESIDENT WM. F. WARREN, of the Boston University, contributes an interesting article to the January number of the *Methodist Review*, entitled, "Beginnings of Hebrew Monotheism.—The Ineffable Name." The writer says: "It is hard to realize the fact that not one of the Old Testament prophets or New Testament evangelists ever heard the word *Jehoveh*, or if they could have heard it would have had the slightest idea of the speaker's meaning. In their day, and long centuries after their day, this now sacred name had no existence.

"The distinctive personal name of the God of Abraham, Isaac and Jacob, was written in their own language in two ways. The shorter form was expressed by the consonants answering to our JH, the longer by the four consonants answering to our JHVH. It is considered certain that the former was originally pronounced Yah, and highly probable that the pronunciation of the latter was Yahveh. That the former is the older of the two forms is the opinion of some of the best authorities in Semitic archæology. The two appear together in Isa. xii. 2, and xxvi. 4. The origin of this hallowed name has been a puzzle to the scholars of many generations. In his *History of the People of Israel* Renan remarks, 'Of all the obscure questions in these ancient histories this assuredly is the most perplexing.' Derivations have been attempted from roots of almost every kind: Hebrew, Canaanite, Phœnician, Egyptian, Greek, and even Chinese. One of the latest is that presented by Spiegelberg, who seeks to derive it from an Egyptian word signifying '(fourfooted) animals'. Surely little further light on this problem can be looked for from philology.

"More than a year before [this paper was begun it occurred to the writer that possibly JAH was the Hebrew form or equivalent of the name applied by the ancient Sumerians and East Semites to a god to whom they ascribed the lordship of all

waters, the lordship of the earth as well, the creation and care of the human race, wisdom beyond that of all the other gods, and finally, a character that called out all the hostility of the demons. The very thought was exciting. The name of this most ancient Chaldean divinity is variously transliterated by scholars as IA, EA, and HEA. Most German Assyriologists use the first form, most English ones either the second or third. As Hommel and others had shown that in the composition of personal names IA was one of the most archaic forms of Yah-veh the phonetic equivalence of the two names seemed exact. But, if our Hebrew JAH was in historic reality only the West Semitic form of East Semitic or Proto-Semitic EA, what interesting inferences must necessarily follow! What new questions would have to be investigated touching the religious ideas of the ancient Chaldeans, and touching the method of the Old Testament revelation! Even upon the old questions—questions of history, of ethnology, of linguistic development, of biblical criticism, of Old Testament exegesis—flashes of new light might surely be expected to fall."

PROFESSOR PATON in his *Early History of Syria and Palestine*, supposes that the earliest inhabitants, whose remains consist of megalithic movements of the Stone Age, to have belonged to the so-called Kelto-Libyan race, which once occupied the entire coast of the Mediterranean, and to have been ethnologically allied to the ancient Libyans and to the modern Kabyles of the mountains of Algeria. The first Babylonian inscriptions which mention expeditions as far westward as the Mediterranean Sea, fall about 3200 B. C., according to Professor Paton's conservative dating. From that on for about 1200 years, we have a series of inscriptions showing that Syria and Palestine belonged to the ancient world of the Babylonians, politically—that is, in so far that various Babylonian kings claimed supremacy, levied tribute, and brought cedar from the Lebanon and Amanus mountains. Prof. Paton believes that ethnologically, also, Syria and Palestine constituted an integral part of the ancient Babylonian world from the beginning of this period—that is,

that they were occupied by Semitic peoples of the same stock as the Babylonians; but of this he advances no proof other than the analogy of later times. More definite information as to the ethnological and linguistic affinities, at least of the Palestinean population, we begin to obtain in the latter half of the millennium. It seems to be established that at that period the same or kindred peoples, moving northward from Arabia, entered Babylonia on the east and Palestine on the west. After this, successive waves of northward immigration of Semitic peoples from Arabia can be traced from the fourteenth pre-Christian century to the commencement of our era speaking Aramaic; after that, Arabic. The Babylonian divine names found in connection with Palestinean towns, mountains, and the like, in the Egyptian inscriptions, the Tel el-Amarna letters, and later in the Hebrew records, show that the Babylonian religion took root in Palestine during the long period of Babylonian supremacy. This religion the Hebrews found localized among the peoples [of Canaan at the time of their occupation. Hence the similarity and at the same time the difference between the Hebrew and Babylonian creation, flood, and other myths.

THE German *Orientgesellschaft* is evidently doing thorough work in its excavations on the site of ancient Babylon. In the ninth issue of its *Mittheilungen* the leader of the expedition, Dr. Koldewey, reports, among other things, the finding of some four hundred inscribed tablets in the Black Hill, in the center of the field. Only two have been deciphered, and these valuable. One is a word-list, giving columns of Sumeric equivalents of the Babylonian cuneiform on the left, and of Semitic on the right. The other is a famous litany used in the processional services of the Marduk. Dr. Koldewey states that the externals of the city, its streets, its temples, the public parks and places, wells, etc., as also the social, intellectual, and religious life of the inhabitants have been now fairly revealed to the investigator.

IN Mr. H. R. Hall's recent work "The Oldest Civilization of Greece," he warns his readers against accepting too readily the apparent results of exploration. For instance, as tomb room grew scarce in Egypt, later bodies were sometimes buried in early tombs, so that it is not absolutely certain that objects discovered in the twelfth dynasty tomb were placed there at the time of the Twelfth Dynasty. Again, in the excavations, small objects constantly slip down from higher levels to lower. Thus in an Early Iron Age grave at Hallstatt, Sir John Evans found an Austrian coin of the year 1826. Mr. Hall accordingly declares that archæology is not a science, but merely a branch of knowledge which is now sufficiently advanced to be able to frame more or less probable hypotheses with regard to the remains of the handiwork of ancient peoples which its expert excavators and explorers have discovered. He goes so far as to say that absolute safety is only possible where a continuous literary tradition has always existed. For this reason the study of European or American prehistoric archæology must always remain largely guesswork. Mr. Hall is assistant in the Department of Egyptian and Assyrian Antiquities in the British Museum.

DR. STEIN, the well-known archæologist, late of Punjab and now of Calcutta University, has recently published a preliminary report of his last excavations in Chinese Turkestan. Sanscrit scholars will welcome the unexpected proofs of early Hindu occupation of this remote region, north of Kashmere, and classical scholars may be surprised to find in the very beautiful plates which accompany the report ocular evidence of the fact that Greek art was known and imitated as far east as Khotan in the first centuries of our era.

THE mural sculptures and paintings of the Egyptians, as well as their mummies, assure us of the permanency of the type of certain of the human races for at least 5000 years; and Miss Lillian C. Smythe, in an interesting paper on "The Ancient History of the Greyhounds," in the *Stockkeeper's* Christmas

Supplement, reproduces pictures of the greyhound from the tombs of Beni Hassan of the thirteenth dynasty, and from steles of about the same date, and also photographs of a wrapped and unwrapped head of a greyhound, in the British Museum, mummified about 1300 B. C. So little variety has taken place in this breed of dog that the pictures of 2500 B. C., the mummy of 1300 B. C., and the greyhound of to-day can, as pointed out by Miss Smythe, be all described with equal accuracy by the fifteenth century rhyme :

"Heided like a Snake ; naekyd lyke a Drake ;
 Fotyd like Catte ; taylyd lyke a Ratte ;
 Syded like a Braeme ; chynyd like a Breme."

CONTENTS of *Man* for February. Prehistoric Egyptian Figures, by W. M. F. Petrie—Pigmy Flint Implements from the Sand-beds at Scunthorpe in Lincolnshire, by R. A. Gatty—Note on the Occurrence of Spiral Ornament in Micronesia, by J. Edge-Partington—Recent Excavations at Stonehenge ; Abstract of Discussion, by Messrs. Evans, Lewis, Read and Cunnington—Obituary, Léon Marillier, by E. S. Hartland—Reviews and Proceedings of Societies.

MESSRS. A. VROMONT, 3 Rue de la Chapelle, Bruxelles, will soon issue *Recueil de Monuments Égyptiens*, by Jean Capart, assistant director of Egyptian Antiquities in the Royal Museum at Bruxelles. This work will be a folio containing fifty photogravures, and over one hundred pages of text. The illustrations are taken from antiquities in museums at Alexandria, Leiden, Marseilles, Paris, London, etc., and many of them never before published. The price of this work will be thirty francs. After April 1 the price will be raised to forty francs.

Discoveries of great scientific interest have just been made by the Egyptian Geological Survey in the Fayum. A party of experts was recently sent there from Cairo, and has found remains of enormous vertebrata animals dating from the lower Miocene Age. These primeval forms are stated to be of such scientific importance that a representative of the geological department of the British Museum has gone out to Cairo to examine and report on them.

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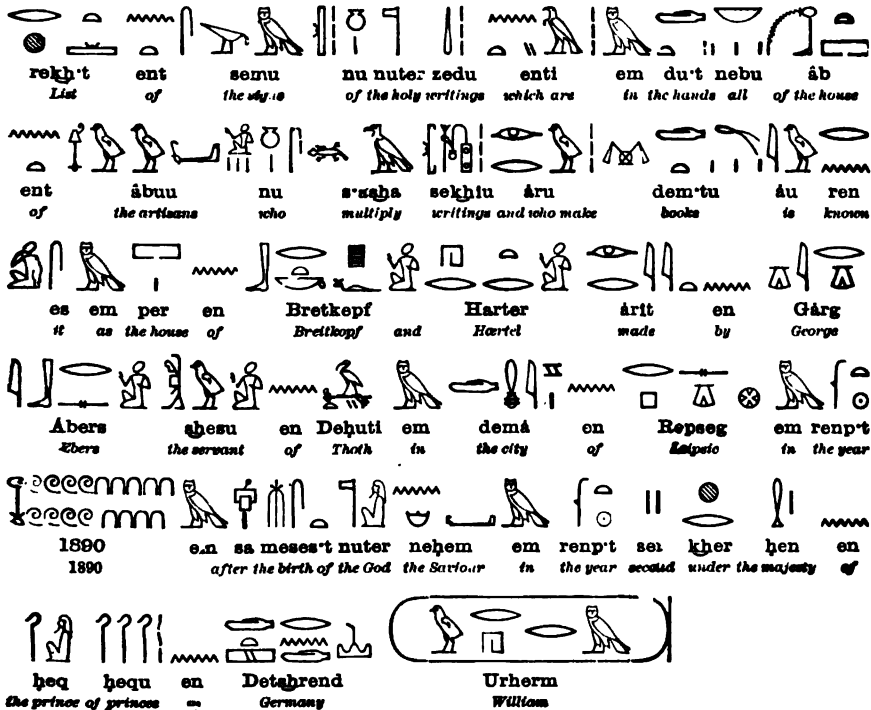
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MERIDEN, CONN., MAY, 1902.

No. 2

The Bilingual Fiscal Inscription of Palmyra.

IN the February number of BIBLIA reference was made to the successful efforts of Russian archæologists in their attempt to remove from destruction, and secure for the Russian Museum, the famous stele discovered at Palmyra nearly twenty years ago by Prince Lazareff, bearing an inscription in Aramaic Greek, known as the "Tariff of Palmyra." As information concerning this monument is scattered in various scientific journals rather difficult to peruse in the United States, some short account of it may be welcome to readers of this journal.*

The text is of peculiar value because whilst possessing no less than 162 lines of Aramaic writing, it also gives a complete counterpart in Greek; thus gaps in either texts can be completed by means of its duplicate, and the Greek translation is an admirable illustration of the Aramaic text. The length of the latter version makes it a perfect philological mine for

*See de Vogué in "Journal Asiatique," 1883, and "Un tarif sous l'Empire Romain."

Schroeder, "Sitzungsberichte Berlin," 1884.

Reckendorff, "Zeitschrift Morgenlands Gesellschaft," Vol. 43, and Sachau, the same, Vol. 37.

Semitic scholarship. As an instance of its value for this purpose, reference may be made to Mr. Stanley Cook's admirable "Glossary of Aramaic Inscriptions," in which its vocabulary is repeatedly drawn upon.

The inscription is engraved upon four sides of a block of stone about two metres high, one side being bilingual, the Greek and Aramaic being placed side by side. This, however, only contains the introduction of the Aramaic, consisting of eleven lines. The second side bears the remainder of the Aramaic portion in three columns, the third and fourth faces preserving the Greek in five columns.

The subject of the writing upon the first face, which is in excellent preservation, is a decree of the Palmyrean Senate relating to the promulgation of a law regulating the customs duties on commodities coming into, or being exported from, the city.

The second side sets forth in Aramaic the clauses of the law itself, and specifies the tariff for each article, but is much mutilated. The third and fourth faces give the same edict in Greek, and the writing of these is much decayed. Up to the present no perfect casts of all the inscriptions have reached European scholars, and it is much cause for gratification that the whole of the written monument is now coming to Russia, where a close examination will doubtless lead to further elucidation of the texts.

The date of the stele is April 8, A. D. 137, the last year of Hadrian's reign, who only two years before had visited Palmyra, which in honor of him took the name of "Hadriana," a title assumed in the inscription.

From the list given, the duties appear to have been excessive, both imports and exports being charged, and even the owner of an unladen camel was mulcted a denarius† every time the animal entered or left the city gates. For attempting to evade payment a special list of penalties is imposed, but

†A somewhat similar description of text was found by Dr. Petrie at Coptos, containing the Tariff of octroi duties levied by the Romans upon commerce passing by caravan from Coptos to the Red Sea.

the portion of the inscription referring to this part of the subject is the most defective of all.

The chief articles of commerce, in addition to the staple necessities of life, are slaves, male and female, from Egypt and Asia Minor, wools dyed in purple, and oil of olives from Phœnicia, skins and tallow from the flocks of the desert, almonds, aromatics, spices, perfumed oil, and bronze statues.

The rates on all these were calculated by the load, or part of a load, and their loads were of three kinds, those of an ass, a camel, and a cart.

Very many and important problems are illustrated by this inscription which cannot be commented upon here, especially as to whether these taxes were solely the duties levied at Palmyra, or were those common to the Asiatic and Egyptian provinces of the Roman Empire of this period, much light upon which has recently been thrown by the aforementioned Coptos inscription and the innumerable fiscal papyri, and ostraca, gathered in Egypt. In fact, when the Tebtunis Ptolemaic Papyri are published so as to furnish a list of similar imports in Greek Egypt a complete fiscal history of these countries for the third century before to the second century after an era may be compiled,

Returning to Palmyra, the whole arrangements of the municipality and its officers are to be understood from this inscription, in fact, the social life of a great city which was the mart for the then interchange of the products of the then known world is here displayed by contemporary witness.

The final editing of the two texts may be awaited with much interest and its comparison with similar documents, whether upon stone or papyrus, will prove an important work for the history of taxation in ancient time.

JOSEPH OFFORD, M. S. B. A.

A new journal for Byzantine Archæology has been started at Rome under the editorship of Dr. A. Baumstark. It will be devoted to the study of Christian archæology in the East, and will be published semi-annually under the title, *Römische Halbjahrhefte für die Kunde des christlichen Orients*.

The Temple of Ptah.

RECORD OF HISTORY AND RELIGION.

THE great Temple of Ammon at Karnak shows the work of builders during two thousand years and the traces of even earlier shrines. It is not, however, the only glory of the great capital of the Middle Empire. Within the vast circumference of the temple area recent excavations have laid bare more than one architectural gem. None of these yields in beauty or interest to the Temple of Ptah. In 1897 this building was described as covered with rubbish and in ruins. Since then, under the guidance of M. Le Grain, the French archæologist who has charge of Karnak and Luxor, the rubbish has been entirely cleared away, walls and gateways have been carefully repaired and, when possible, rebuilt, and a wooden covering has been placed over those portions of the sanctuary which were roofless. The temple is small, and cannot, of course, be compared with its great neighbour, nor even with the very complete and interesting Temple of Rameses III. on the opposite side of the ruins, excavated in 1896-97. It is dedicated to Ptah, the creator, and to the triad of which he was the head. Begun on a modest scale by Thothmes III. about 1600 or 1800 B. C., it appears in the days of that great warrior to have consisted of little more than a gateway, a court, and the shrines of Ptah, Bast, his cat-headed wife, and their son Imhotpu or Noirtumu. Successive Kings built courts and gateways until the Second Century B. C., when the later Ptolemies completed the buildings and added decorations on every vacant wall space between the first gateway and the innermost sanctuary.

COVERED WITH HIEROGLYPHICS.

You enter the temple precincts through a ruined gateway or small Pylon. Huge blocks of carved stone, which formed the roof, are lying around. The walls are covered with hieroglyphics of the Ptolemaic period, and the evidence seems conclusive that the builder was one of the latest of the Macedonian Dynasty, possibly Ptolemy X. Lathyrus. A few yards and then another similar gate with fairly well preserved carvings and some traces of colour. No cartouche on this gateway

remains unmutilated, so the actual builder cannot be identified. But it is also undoubtedly Ptolemic work. Then a third gateway, with several cartouches of Ptolemies, is in turn succeeded by a fourth. Inside this doorway is a long hieroglyph inscription, and the side walls retain their cornice little damaged, and in places still brilliant in blue and red and yellow. The cartouches here have been purposely obliterated. After these four gateways you come to a court with three large steles. These are rounded tombstone-like blocks of sandstone, and are of older date than any of the gateways. One dates from the reign of Haremheb, the last King of the Eighteenth Dynasty. He is represented in delicate relief worshipping the two principal gods of Thebes, Ammoura and Mut. Behind the King are Ptah, the cat-headed Pasht or Bast, and Isis. The second stele has two pictorial reliefs, in one Seti I. offers incense to Ammoura and Mut, in the other he adores Ptah. The third stele is of later and less interesting work. All three have dedicatory inscriptions. Beyond this court is a screen wall with four graceful columns, two with lotus and two with palm leaf capitals, all in good preservation. This is the most beautiful portion of the temple architecturally, and is the work of the third Ptolemy (Emergetes), and dates, therefore, from about 230 B. C. This Monarch was a patron of the arts and sciences. Here at Karnak is a stately Pylon erected by him, and the great Temple of Edfu was begun by him in the tenth year of his reign. He was an energetic builder, and remains of his work exist all over Egypt from Alexandria to Philæ. A great warrior, he was also a patron of letters, and in his reign the University of Alexandria reached the zenith of its fame. Himself a dabbler in science, he attracted to the museum the leading Greek astronomers and geometricians, and while he encouraged the worship of the ancient gods of Egypt by building new or adding to old shrines he remained in heart as in language a Greek.

THE DORIC ORDER.

The shrine of Ptah has thus a series of approaches beginning with this Court of Ptolemy III., in front of which from time to

time his successors appear to have placed the other gateways. We now come to the temple itself. It is the work of another and a greater Sovereign, and was built some thirteen hundred years before Alexander of Macedon left his Empire as spoils to his generals. Thothmes III., one of the greatest of Egyptian Kings and warriors, dedicated this shrine to the worship of the great god Ptah of Memphis. The original temple was complete in itself. Its Pylon remains with a staircase to its roof, and in front were two colossal figures of the founder. One is here headless, the other has entirely disappeared. Then comes a court with two sixteen-sided columns, with square capitals, similar in style to those at Queen Hatasu's great temple across the river. The theory that the Greeks received their idea of the Doric order from this Egyptian column is not without plausibility, but these columns are not fluted, and to call them proto-Doric is to turn an unprovable theory into an uncontroverted fact. Three small altars stand in front of the sanctuaries. Six niches are in the walls, like those at Seti's temple at Abydos, and there are two small chambers one on either side, where the treasure of the temple and the offerings to the gods were probably stored. At the side are stone tables for offerings of great antiquity. The space before the shrines has its old stone roof with cartouches of Thothmes clear cut as when they were first chiselled.

ICONOCLASTIC MOSLEMS.

The shrines themselves are of great interest. Their mural decorations are in fairly good preservation, one still retains its stone roof, and in the two others remain the original statues of the gods themselves. Amid so much that is ruinous, so much that can only be understood by the help of plans, it is a refreshment and a joy to come to a building which, though spoiled and ruined, still retains everything essential to a complete presentment of what it was long before the days when Moses studied the theology and science of the Egyptians. Its glories are faded like the colours on its columns. The tombs of its founder and of his dynasty have been spoiled. For sixteen hundred years its gods have been neglected. Yet here, where

a great Monarch caused them to be placed three thousand five hundred years ago, stand two images of these mysterious divinities—the one headless and mutilated, the other almost as it left the sculptor's hand. Nowhere in Egypt, save in the greatest temple of all—the rock-hewn Abu Simbul—can such a sight be seen. Iconoclastic Moslems completed the havoc begun by early Christians, and scarce can you find even the *disjecta membra* of any of the great statues of the gods. The great god Ptah was an impersonation of the creator. He modelled man with his own hands. Elsewhere (at Denderah and at Philæ) he is represented as piling on his potter's table the plastic clay from which he is about to make a human body. He is probably the oldest of the gods of Egypt, and was worshipped at Memphis from the time of the First Dynasty. He not only created man, but he was the father of the gods—according to some authorities. And here he sits headless and somewhat battered, carved in black granite, in the dimly-lighted holy of holies of this sanctuary. Here came the Pharaoh seeking length of days and honour, here he knelt before this image, and here while he knelt the statue stretched forth its hand, placed it on the nape of the suppliant's neck, and the divine life-giving fluid passed from the image of the god to the body of the man. The philosophy of the Egyptians soon substituted the spirit of the god for his stone image, and the "ka" or soul of the deity which had its favorite abode in the best tended shrine revived the Monarch without the aid of a miraculous act by the image.

DARK, MYSTERIOUS AND IMPOSING.

In the next sanctuary, to the left, stands the statue of Bastit, or Pasht or Seket. Authorities seem uncertain whether Ptah's wife borrowed her head from the cat or from the lion. Mr. Budge has no hesitation in adhering to the lion. Following him, rather than the Germans, you will call this statue Seket, and assign the corresponding, but, alas! empty, shrine on the other side to Imhotpu. The statue of the goddess stands dark, mysterious and imposing, well over life size. It has been broken, but it is now skilfully put together, and in the dim

religious light looks complete and uninjured. The continuity of Egyptian history on the strength of the old religion is nowhere more completely shown than in this temple. It is at Thebes, but it is dedicated to a god who was worshipped at Memphis when Thebes was an unimportant provincial town. The builder was the greatest King of the dynasty which expelled the foreign so-called Shepherd Kings and reunited Upper and Lower Egypt in one great advancing triumphant Empire. Right down through the centuries till the days of the last Sovereigns of the last independent Egyptian Dynasty this temple was added to and embellished, and until the Third Century of the Christian Era the priests of Ptah cherished this shrine of the oldest of the gods of Egypt.

The Pelasgians: A New Theory.

BY L. C. INNES.

It has generally been assumed that "Pelasgian" was a name borne by a distinct race. I propose to suggest that there is a probability that no separate race called itself or went by that name, but that it was an appellation given by successive waves of Indo-European immigrants to the older inhabitants, or to intruders on their borders, and was intended to express the alien relation in which they stood to them.

In investigations as to who the so-called Pelasgians were, and the quarter of the globe from which they arrived in Europe, nothing appears to be more certain than the absolute obscurity in which their origin is shrouded. This is the conclusion to which I had come before reading the articles, so replete with learned discussion of the subject, in the numbers of the *Imperial and Asiatic Quarterly Review* for 1892, 1893, and 1894, and these articles have not displaced this conclusion. It may be gathered from the mass of information provided by these articles and from other sources, that the so-called Pelasgian tribes are never said to have called themselves Pelasgians. It seems to have been a name generally, though

not always,* given by conquering immigrant tribes to those who dwelt just beyond the borders of the territories in their occupation. Almost all we can learn about them is briefly comprised in the account given of them in histories of Greece and Rome. In a history of Greece by Dr. Smith it is said : "The Pelasgians are represented by the Greeks themselves to have been the most ancient inhabitants of their land. The primitive name of Greece is said to have been Pelasgia. In the historical period those parts of Greece which had been subject to the fewest changes of inhabitants were supposed to be peopled by the descendants of the Pelasgians. This was especially the case with Arcadia and Attica, which claimed to have been inhabited by the same tribes from time immemorial. The Pelasgians were spread over the Italian as well as the Grecian Peninsula. . . . " "The Pelasgians were divided into several tribes, such as the Hellenes, Leleges, Caucones and others. . . . " "In what respects the Hellenes were superior to the other tribes we do not know, but they appear at the first dawn of history as the dominant race in Greece. The rest of the Pelasgians disappeared before them or were incorporated with them."†

In a history of Rome by Dr. Liddell it is said : "It is certain that in primitive times the coasts and lower valleys of Italy were peopled by tribes that had crossed over from the opposite shores of Greece and Epirus ; these tribes belonged to that ancient stock called the Pelasgians." "The names that remained in Southern Italy were all of a Pelasgian or half Hellenic character. Such were in the heel of Italy the Daunians and Peucetians (reputed to be of Arcadian origin), the Messapians and Salentines ; to the south of the gulf of Tarentum the Chaonians, who are also found in Epirus, and in the toe the Ænotrians, who once gave their name to the whole of Southern Italy. Such were also the Siculians and other tribes along the coast from Etruria to Campania, who

*The Ligures, for instance, whose final habitat was the North-West of Italy, where their descendants are still, though a very ancient race, were never spoken of as Pelasgians.

†Dr. William Smith's "History of Greece," p. 14.

were driven out by the invading Oscan and Sabellian nations."*

The Lacedæmonians and Athenians† are said by Herodotus to have been originally regarded as Pelasgians, and it is even said that the entire gathering of tribes arrayed against Troy were either at the period of the siege or previously Pelasgians;‡ whereas at the later date or dates at which the story came to be celebrated in verse all these actors in the siege were regarded as Greeks. The colonists from Greece that settled in Italy in ancient times, and whom their neighbors called Pelasgians, are in like manner said to have coalesced or become incorporated with the inhabitants whose nationality they assumed.

The Athenians and Lacedæmonians, who afterwards became Hellenes, were at first spoken of by tribes on their frontier as Pelasgians. But Athenians in Strabo's time are said by Strabo to have spoken of others as Pelasgians, being, after the lapse of centuries of incorporation, oblivious of the fact that they had ever as a people been so called themselves. Some have supposed the name "Pelasgi" to mean "the further goers"—i. e., the advanced emigrants, and have derived the name in a very far-fetched way from Περαι Εἶμι (see the article by Professor Jebb in "Encyclopædia Britannica," vol. xi., p. 90), as the Athenians in the time of Strabo did from Πελαργοι "storks," in consequence of those who were called Pelasgians having resembled storks in their habit of wandering about before settling down.§

The writers in the *Imperial and Asiatic Quarterly Review* 1892, 1893, and 1894, admit that the name was apparently a Greek appellation of foreigners or bordering tribes by which the tribes so-called did not call themselves, and for which they had no word in their own language.§

*Dr. Liddell's "History of Rome," p. 10.

‡*Ibid.*, 1892, vol. iv., p. 471.

†*Imperial and Asiatic Quarterly*, 1892, vol. iii., p. 447, and *ibid.*, 1892, vol. iv., p. 171.

‡*Notes and Queries*, vol. January to June, 1870.

§*Imperial and Asiatic Quarterly Review*, 1892, vol. iii., p. 451.

The name Vlachs and Wallachs is applied to the Latin-speaking races inhabiting Eastern Europe, and is identical in origin with "Welsh," meaning "foreigners." It represents a Slavonic application of a generic term applied by the Teutonic races, at the time of the migration of nations, to all Roman provincials. The German name for Italy is "Welschland" (Walischland). The people in the low countries are by the Germans called "Walloons,"* those of the Tyrol the "Wallgau," etc.; but the Vlachs call themselves Rumani, "Romeni, or Romani."†

The Saxons, in speaking of the mass of the inhabitants of Britain who had retired to the west and there concentrated themselves, styled them "Welsh," a term simply meaning "strangers," "foreigners."

This term, with its kindred words signifying "foreigners," has been referred to the Sanscrit word *Mlèchch*, a jabberer, or "Barbarian." This seems to be a name bestowed by that portion of the Aryan race which overspread India on all races whom they elected to consider non-Aryan, and to be expressive of the greatest contempt for them.‡ It is akin in form to the name *Milèsiàn* given at some remote period by the then inhabitants of Ireland to a tribe of successful invaders. The name afterwards came to be applied to the inhabitants of Ireland generally.§

In Spain and France we find certain contiguous provinces going by the name of Basque, and speaking a peculiar language. But the Basque language is called by the people not Basque, but *Escuera*; and into the names of the provinces, numbering three in Spain and two in France, the appellation Basque does not enter. It may be inferred that Basque was a name given by the immigrating tribes who found this people

*These so-called Walloons are the true lineal representatives of the ancient Belgæ. See "Encyclopædia Britannica," vol. xxiv., p. 332.

† "Encyclopædia Britannica," vol. xiii., p. 444.

‡ See Wilson's "Hindu Theatre," second edition, vol. i., p. 114, for the employment of this word in reference to the several peoples of the South of India. May it not also be the original of "*Belûch*"?

§ See Isaac Taylor's "Words and Phrases," p. 42.

occupying, as is supposed, a large portion of Spain, and gradually hemmed them into the corner to which they are now confined.

It does not appear how the name Basque originated, but they were evidently an ancient people and early as colonists. They are supposed to have been connected with the Ligures, a people of Italy* already mentioned (p. 113, note). The Ligures were never accorded the name of Pelasgians; but it seems not improbable that Basque is a corrupted form of "Pelasgos," and, according to my view, the assignment of this designation was independent of the question of race connection. The race called Basque† is identified by the best ethnographical researches with that of the most ancient inhabitants of Britain and that of several other countries of Europe; and having been in occupation of Spain long prior to other colonists, they may have proved an obstacle to the unobstructed settlement of the latter, and so have earned the name in much the same way as the earliest colonists of Greece earned it, as I suppose, from the later arrivals.

If it be the case that there is no evidence, and I cannot find any, that the Pelasgi ever called themselves by that name, then it seems not improbable that the word is simply a transmuted form of the word *Mléchch*, and that it was applied by Indo-European immigrating tribes to all inconvenient foreign tribes who were on their borders, or who came into unpleasant contact with them, and by whom they found their further progress obstructed. In process of time the original application of the word might disappear, and like the Teutonic term "Welsh," meaning "foreign," and traced with a high degree of probability to *Mléchch*, it might eventually survive as the name of the particular people or peoples to whom it had been originally applied in the sense of "foreign." If there had ever

* See Merivale's "Rome," p. 8.

† "The remains of a Neolithic race have been found in Belgium, France, Germany, and Denmark, as well as in Spain; but they have a closer resemblance to the Basques than to any other living peoples. This Neolithic race has, consequently, been identified with the Basques and Iberians."—*"Encyclopædia Britannica,"* vol. xii., p. 608.

been one separate race who called themselves Pelasgi, it seems unaccountable that such a people, calling themselves by that name, and appearing in so many localities of Europe, should have utterly disappeared, and that there is no known race within the areas in which they formerly lived which calls itself by the name, or by any other name into which that of Pelasgi might have become transmuted. On the other hand, all the historical, or rather legendary, information about them with which we are familiar fits in with the supposition that those tribes or races who were known by that name were simply so styled by other tribes, with whom many of the so-called Pelasgian tribes eventually united themselves politically and linguistically, and that on the incorporation of any Pelasgic tribes with the others who had so named them they ceased to be styled "Pelasgi," and became to all intents and purposes one in nationality with those other tribes.

Others again, it would seem, stood out, refrained from anything in the shape of coalescence with the intruders, and retained in the mouths of the intruders the name of Pelasgi or some other name into which that was transformed, as Basque, Welsh, Walisch, Vlach, etc.

The following table will show how easily the word *Mléchch* might become transformed into the many names given to peoples in Europe, and used to express the meaning "foreign" or "strange":

Mléchch	1.	Beléch	Belach	Pelasg.
	2.	Bléch	Blach	Vlach, Wallach.
	3.	Viléch	Wiléch	Valéch, Valsch, Walsch, Welsh.
	4.	Mlés	Miles	Milésian.
	5.	Mléch	Belach	Belgæ.
	6.	Blech	Blask	Basque.

This theory supposes that the word *Mléchch*, having been originally employed by the Aryan race in its strict meaning as a general expression of hatred and contempt of an alien, came afterwards to be applied in the same sense to bordering tribes, and that in process of time it was carried by tribes who had branched off from the same Aryan race, and whose language had become modified, to several distant parts of the world,

where the word continued to be applied by them in various transmuted forms and softened meanings to strange and foreign races on their borders ; and it is a remarkable fact that "Pelasgian," and the other names above referred to, are only found to occur along the course taken from Asia into and through Europe by the Indo-European races, and in no other part of the known world.—(*Asiatic Quarterly Review*).

Archæological Exploration of India.

A SOCIETY has been organized bearing the title "The International Association for the Archæological Exploration of India." There is a General Committee in London (22 Albemarle Street), as well as local committees in America, Austria, France, Germany, Italy, and Russia.

The objects, origin, and constitution of the Association, as drawn up by the Committee, are as follows :

Our great Eastern possession, India, cannot claim a historical antiquity reaching so far into the past as that of Egypt does, nor does it possess the special interest which attaches to Palestine as the birthplace of our national religion, and the ancient people of it have not bequeathed to us, as those of Greece and Italy did, authentic historical compilations from which we can put together a definite, connected, and reliable account of them and of their country. Still, it has a very ancient past, the history of which is both intensely interesting and of great importance. The earliest origins of that past date back to a prehistoric period, in respect of which we can do little but gather vague hints, from the Vedas and other sacred writings connected with them, regarding the gradual immigration of the Indian branch of the Aryan race into Hindustan, and regarding the state of civilization which they developed in the course of their progress into the land. There is, however, a somewhat later period, from the seventh century B. C., with which we can deal in a far more definite manner, and of which we have every prospect of eventually obtaining a very clear and detailed knowledge. From about

B. C. 320, the time of the great Indian King Chandragupta, the Sandrokottos of the Greeks, who was a contemporary of Alexander the Great, by whom India was invaded, the dynasties can be traced in succession.

The Greeks, the Chinese, and the Arabs, all felt the great attraction of India in the past, and have handed down to us most valuable memoirs as the results of their travels through the land. We learn much from them about ancient India. But we learn more, and have still more to learn, from the relics which exist in India itself, in the shape of its inscriptions, its coins, its cave-temples, its ancient burying-places, and its structural religious buildings.

The study of the antiquities of India first practically attracted the attention of British scholars towards the end of the eighteenth century. It was not, indeed, until well on into the nineteenth century that it was placed on a thoroughly scientific basis by the labors of the well-known Mr. James Prinsep, who first succeeded in deciphering the characters, mastering the language, and extracting the meaning of the then earliest known inscriptional remains—the edicts, published on rocks and pillars, and specially directed to the official propagation of Buddhism, of King Asoka, the grandson of Chandragupta. From the days of Mr. Prinsep, more and more scholars—with, from time to time, better qualifications, derived from the experiences of their predecessors—have joined in the work, from Great Britain, from France, from Germany, from Italy, and even from Russia and America, in all of which countries there are enthusiastic students of the languages, religions, and philosophies of India. And now, at the beginning of the twentieth century, we can point with satisfaction and pride to a very considerable and substantial progress in our acquaintance with the ancient past of India. We have now a very full knowledge, derived chiefly from the inscriptional remains, of the political history of India from about A. D. 350 onwards, and from the same sources, with the help of numismatic researches, we have a fair idea of it in outline from that point back to about three centuries before the Christian era.

It need hardly be said that, though much has been done by private energy and enterprise, the Government of India and the Provincial Governments have not failed to recognize the value of the researches that have been made, and to give, as far as possible, official encouragement and support to them. And to that end they now maintain, at a considerable cost, Archæological Surveys for the exploration of the country and the preservation of its most typical remains, and an Epigraphic staff for the collection of the inscriptional materials, and a special journal, the *Epigraphia Indica*, for the publication of inscriptions.

But the Government cannot do everything that is needed, either for the full attainment of our general ends, or to meet the special wishes of those who are more closely interested in separate individual lines of study. It has been found necessary in particular, in order to carry our researches further back, that we should explore ruined cities and excavate other ancient sites. Such excavations have been as yet scarcely carried out in India at all, and as the country advances in population and national development, the monuments of ancient civilization are exposed to a growing danger of injury or obliteration. For their discovery and excavation there is an urgent need of funds, to an extent beyond that for which the Government, consistently with the various other demands that are made upon their resources, are able to provide; and, as has been very plainly evidenced by a recent extensive movement on the part of European savants who are interested in the past of India, the time has come when something substantial must be done to supplement the Government arrangements.

The matter has been a subject of careful consideration among the leading scholars of Europe for the last three or four years. A particular amount of attention was devoted to it at the Twelfth International Congress of Orientalists, which was held at Rome in October, 1899, and the matter was then taken so far that the establishment of an International India Exploration Society was formally announced. The

scheme, as originally formulated by the Paris Congress of 1897, was submitted to the Government of India ; and the Viceroy in Council, in his reply (dated July 14, 1898), heartily welcomed the scheme as being in full accord with views already expressed by the Government, and undertook to afford to the Association, if constituted, every assistance in his power.

The leading features of the scheme are as follows : The Society is an International Society, which will appeal for funds to the patrons of historical studies throughout the whole of Europe and in America. There are to be Local Committees in all those foreign countries which are interested in the matter, as well as in Great Britain ; and there will be in Great Britain a Central Committee or Council, which will consist of delegates from the Local Committee in Great Britain and of the chairman of the foreign Local Committees, under the presidency of the President of the Royal Asiatic Society. Funds will be collected by the Local Committees, and will be sent to the Central Committee, with a statement of the special wishes of subscribers regarding the objects on which the sums collected should be spent. The Central Committee will consider those wishes, and will communicate its report, with information as to the amounts available, to the Government of India. And the proper carrying out of the excavations under trained and qualified Archæological Surveyors, and the suitable disposal of everything that may be discovered, will be arranged for in co-operation with the Government of India.

The Local Committees in France, Germany, Austria, Italy, America, Russia, and Great Britain have been organized ; and we have now, by enlisting the practical support of patrons here, to take the lead in the collection of funds, and to give support and encouragement to what is being done abroad.

EXAMPLES OF SITES WHERE EXCAVATION IS DESIRABLE.

1. *Takshila*, described by Arrian and Pliny as a great, wealthy, and famous city, was already in the seventh century B. C., one of the most important centres of national life in India. Not only was it a great trading centre, but also the

recognized seat of learning, to which men of all ranks resorted from all parts of Northern India. Mere surface prospecting carried out there has already resulted in discoveries of great historical value.

2. *Sagala*, which offered so brave a resistance to Alexander, and was afterwards the capital of Menander, the Greek King of Bactria, and the Milinda of Indian tradition.

3. *Patna-Pataliputta*, the ancient capital of the Nanda, Maurya, and Gupta dynasties from the fifth to the second century B. C.

4. *Vesali*, the famous capital, much older than Pataliputta, of the Lacchavi clan.

5. *Ujjen*, the Ozene of the Greeks, an important city before the rise of Buddhism, the seat of Osoka's government as Viceroy, and afterwards the capital of Chashtana.

6. *The ruins in the Sakya country*. The splendid discoveries recently made at several of these ruins, and especially the very ancient inscriptions unearthed, go far to show that further excavations here would be fruitful in results.

Professor Bühler, in his article on "Indian Archæology" in the *Journal of the Royal Asiatic Society* for 1895, laid especial stress on the importance of a search for pre-Buddhistic remains. These may be found at any one of the sites just mentioned except Pataliputta. Of ruins of a later period where excavation is urgently required, Mathura, Banawasa and Vijayapura may be mentioned as examples.

Further particulars may be obtained from the Honorary Secretary, at 22, Albemarle Street, London, W., to whom subscriptions may be sent.

Palestine Exploration Fund.

INTEREST deepens in Gezer as a promising site of excavation. It is found to have been mentioned on the list of places captured by Thotmes III, the Egyptian conqueror. He was of the same dynasty as Amenophis IV, but preceded him and so antedates the Amarna tablets, which had been sent to the latter Pharaoh. On these tablets Gezer is mentioned at least

ten times, on numbers, 49, 50, 51, 62 and 63 in the British Museum, and on numbers, 103, 109, 110, 112, 155 in the Berlin Museum. It is interesting to note that the king of Gezer calls himself Gapáa, for we remember that the king of Lachish in Joshua's time was called Japhia (X, 3) and that Gezer sent an army to the aid of Lachish when it was besieged by Joshua (X, 33).

Without asserting, as some do, that both cities had the same king Japhia, we can see that there was some close bond between the two. In writing tablet B. M. 50 the king of Gezer calls himself "Gapáa, the chief of the city Gezer, thy servant, the dust of thy feet, a chief captain of thy horse." We have Gezer asking for help also, possibly from the Israelites, and tablet B. 103, which was written from Jerusalem, does say that Gezer had been captured and settled by invaders, possibly again Israelites.

Some later mentions of Gezer are very interesting, for it was on the route of the Syrian invasions in the time of the Maccabees. Judas defeated Gorgias there and later he there defeated Nicanor. It became under Simon the Maccabean headquarters. Timotheus, after being defeated by the Jews, endured a siege of four days in Gezer, but it fell and became the scene of a great massacre. It was prominent in Josephus' time. Saladin was once defeated there by the Christians and afterwards negotiated a truce there with Richard.

Professor G. A. Smith is eloquent over it: Within sight of every Egyptian and every Assyrian invasion of the land, Gezer has also seen Alexander pass by, and the legions of Rome in unusual flight, and the armies of the cross struggle, waver and give way, and Napoleon come and go. If all could rise who have fallen around its base—Ethiopians, Hebrews, Assyrians, Arabs, Turcomans, Greeks, Romans, Celts, Saxons, Mongols—what a rehearsal of the judgment day it would be!

At a recent meeting of the American Oriental Society some valuable papers on Biblical subjects were read. Professor Torrey gave an account of the Phœnician inscription which he found at Sidon while director of the American School, but has

not yet fully mastered it. It records the building of a temple to "King Bad-Ashtoreth, King of the Sidonians, grandson of King Eshruounazon, King of the Sidonians." One is tempted to think that "Bad" should read "Bar," "beloved of Ashtoreth;" the two letters in Hebrew being so nearly alike.

Professor Haupt has suggested that the names Palmyra and Tadmor both mean the palms for which the city was famous. He shows how Tadmor would arise from tamar, the palm, and how Palmyra would arise from palma or palmula. The city was sometimes called Tamar, as the Revisers have it in I Kings, ix: 18. The good old Smith's Bible Dictionary thoroughly sets forth this same suggestion in 1863.

It was noticeable that the Oriental Society has received an influx of Biblical students, young men of considerable experience in Palestine, who are studying their problems from the Oriental point of view—a promising and rational method.

A work so important as that at Gezer will call out, it is believed, the pecuniary support of Bible readers, and I shall be glad to send a special circular to any who send their addresses by card. It is pleasant to think that the work will be so thorough and that the excavations will remain open, as the place belongs to the Messrs. Bergheim, the well known bankers of Jerusalem.

THEODORE F. WRIGHT,
Hon. Sec'y for U. S.

42 Quincy Street, Cambridge, Mass.

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Archæological Notes.

COL. C. R. CONDER, in an article entitled "Exploration of Eastern Palestine," in the April number of the *Homiletic Review*, calls attention to the fact that one of the peculiarities of Eastern Palestine is the existence of numerous groups of rude stone monuments, such as are never found west of the Jordan, with exception of half a dozen in a remote corner of Upper Galilee, and of a small group near Dan at the source of the Jordan. In Moab they are so numerous that not less than one hundred and fifty were explored on a single hillside, while other groups occur in the Jordan valley, and in Gilead especially at Rabbath-Ammon, and near Sîf. They include menhirs or standing-stones, and dolmens or stone tables, a flat block supported on two or more upright stones; also stone circles sometimes of such size that a large camp can be established within, while others surround the dolmens. Avenues of standing-stones also occur in one instance, at Minyeh in Moab, leading to a circle which encloses a single dolmen.

Such monuments are found all over the world, and are of various age, from a period when only stone monuments were used, down to the time of the Danes in Scotland and Ireland. They were erected for various purposes—as tombs, as memorials, and as altars—but they seem usually to have been the work of very primitive tribes. It is impossible to suppose that the Moabite dolmens were tombs, and they often show, on the lower stone, cup hollows and channels clearly connected, as in other lands, with the forming of libations. Groups of these monuments occur on Nebo, and at the probable sites of Bamoth-Baal ("the standing-stones of Baal") and Baal-Peor. At all these three sites we learn that altars were erected by Balak, king of Moab (Num. xxii : 41 ; xxxiii : 14-28), and it is not improbable that in these existing monuments we have remains of Canaanite altars and memorial stones which escaped the reformation under Josiah, when those in Judea and Samaria were destroyed. In like manner we find in Western Palestine no ancient representations of human or animal form, carved on rocks or as statues—excepting a few

buried bronze and pottery figures in ruins older than Joshua's age. In Phœnicia, Syria, and near Damascus such carvings are found, and their absence in Palestine may also be attributed to the reforming zeal of Hebrew kings. In the Roman period they could not be prevented by the Jews, and are found in temples, and on sarcophagi, from the first, and down to the fourth, century of the Christian era.

SAYS the editor of the *Open Court*, "We have had the good fortune to acquire an early copy of the lecture on Assyriological research which Professor Friedrich Delitzsch delivered last January before the Emperor of Germany, at a regular meeting of the German Oriental Society, and which he was specially invited to deliver a second time before the Emperor of Germany in the royal castle at Berlin. The first installment of the translation of his lecture appears in the present number of *The Open Court*, which has been delayed over a week to insure its speedy publication. Professor Delitzsch is one of the most eminent scholars of modern times, and one of the very foremost authorities on Assyriology. The present article will therefore give our readers an opportunity of acquainting themselves with the present state and the immense scope and import of Assyriological research from the pen of one of its most accredited exponents. The publishers, J. C. Hinrichs, of Leipsic, are to be congratulated upon the promptness with which they have put Professor Delitzsch's work before the public. They also issue the proceedings of the German Oriental Society, which contain many other interesting and popular expositions of Oriental Research. The illustrations which appeared in the original have in our translation been enlarged and greatly improved and their number considerably augmented, so as to afford as complete a view as possible of Assyrian art and civilization."

REV. STEPHEN D. PEET, in an article entitled "Human Figures in American and Oriental Art Combined" in the *American Antiquarian*, for March-April, says: It is well

known that certain parties have claimed that the American art was greatly influenced by the Egyptians, and this proved that there was contact between Egypt and America in pre-historic times. The chief advocate of this theory was the famous Le Plongeon, who discovered a recumbent figure in Central America, which is called Chacmool, and claimed that it resembled the statue of Bacchus. But the statue of Bacchus was not common in Egypt, nor was any such statue of Bacchus common in Greece. The argument fails in this case where analogies between the human figures are treated.

The Egyptian civilization did not reach as far as America, nor did Egyptian art have any effect upon American art, and yet there are certain remarkable coincidences between the customs, habits and ways of the eastern nations and the American nations, which cannot fail to bring up the question of contact over and over again. It is singular that the resemblances should be noticed in connection with the human form, for the Egyptian faces have no resemblance to the Maya races.

If it had been the customs and traditions which were in dispute, instead of the human figures, the decision would be more uncertain. To illustrate: Circumcision was in usage among the Egyptians, the Hebrews, and was common even in Central America among the Mayas. Sun worship was also common among the Egyptians, the Semitics and the Mayas, but there is no proof of contact, for the worship was too common. The same reasoning might be used in the case of other countries, for circumcision is a rite common to all nations in hot climates.

Le Plongeon makes an argument on the similarity between the terrace pyramids and the palaces of Yucatan and those in Babylon. The pyramids were in terraces, and the palaces were built with long and narrow rooms, with arched corridors about the rooms, and open courts in the center. But these arguments will not apply to Egypt, for the pyramids and palaces of Egypt were very different from those of Babylon.

The calendar system of the Mayas and the Egyptians have

been referred to, but the Mayas divided their civil year into eighteen months of twenty days, while the Egyptians divided theirs into twelve months of thirty days. The Mayas had a system of fives and twenties, and thirteen was their sacred number, while the Egyptians had a system of fives and tens, but seven was their sacred number, as well as among the Hebrews, Hindoos, Chaldeans and Indo-Europeans. Virgins of the sun were common among the Mexicans and Peruvians. They were priestesses, and dwelt in what might be called a convent or monastery. Virgins were common in Rome, but no one claims that the Latin race ever reached Central America. These must be regarded as remarkable coincidences. They are to be put down in the same list with the symbol of the hand, which was common in India as in New Mexico. In India it was used to remind the gods of the vow and prayer, but there is no evidence that it had this significance among the Cliff-dwellers.

There are other evidences more remarkable than these : The cosmic egg ; the serpent ; the swastika hooked cross ; the story of the deluge ; the re-creation of the earth ; the use of red paint ; the presence of jade ; the peculiar forms of altars ; the resemblance between the divinities and their offices ; especially the appearance of a mother with a child in her arms on the facades of Palenque ; but these are all so indefinite and so varied, that they only confuse rather than give force to the argument, so that at present it must be left an open question, whether there was contact between the two continents in pre-historic times or not.

ONCE again the excavations in the Roman Forum have given results of universal interest and importance. A clearance has been made round the Temple of Castor and Pollux, the three massive fluted columns of which rival those of the Temple Saturn, as the most striking monument in the Forum. The earth and ruins having been removed the foundations of all the east side of the temple have been laid bare in such a way as to make it possible to reconstruct the plan of the

building. During the clearing many remains and fragments of the temple were discovered, the most interesting being an enormous block of marble belonging to the tympanum or spandrel of the temple on the side facing the Lacus Jupturnæ. Close to this big fragment was found a capital, almost complete, the decoration of which, with that of the large fragment, will make it possible to determine the form and the richness of the decoration of the whole tympanum. It is hoped that when the earth has been entirely removed from the site of the interior of the temple some fragments will be discovered that may throw light on the internal character of the building. By a fortunate circumstance these immense marble blocks could not be taken away by the thieves of the Middle Ages and of the Renaissance, since they are firmly embedded in the tiled pavement surrounding the temple, through which they crashed as they fell from their position 100 feet above the ground.

These discoveries are important architecturally; but more important from an archæological point of view is the prehistoric tomb found by Commendatore Boni below the edge of the Via Sacra, close to the temple of Antoninus and Faustina. The contents of the tomb, which is situated some four metres below the level of the Via Sacra in Imperial 1 and nearly six metres below what Signor Boni's predecessors believed to be the Via Sacra, were a large black urn some twenty inches high, covered with a bell-shaped top and full of human ashes. Around the large urn were placed a hollow plate, a cup with a horn handle, and seven ribbed black earthenware vases which resemble in appearance the corded gourds still carried by the peasants as drinking bottles in the Val d'Aosta and in Savoy. It is almost impossible to ascribe an exact date to the tomb, but it probably belongs to the Eighth Century B. C. No fibula nor any other ornament that might have helped to determine the date of the tomb has been found in the urn or in the vases. The importance of the discovery is that it shows that the earliest inhabitants, and probably the founders of Rome, belonged to a race which

cremated their dead, and which was, therefore, probably of Aryan stock ; and that as it is unlikely that one isolated tomb was made others may be found in the immediate neighborhood. Signor Boni, indeed, believes that he has come on the necropolis of the race which inhabited the Palatine Hill.

PROFESSOR R. W. MCFARLAND, in an article entitled "Ancient Eclipses and Chronology," in *Popular Astronomy*, for April, says : "The dates of historical events have nothing to do with eclipses. They depend on contemporary records ; and from the days of Herodotus, 'the father of history,' to the present time, writers of history when giving dates never refer to eclipses as fixing those dates, and even if an eclipse is referred to, it is merely as an incident. Besides, as the ancient historians wrote histories without dates, it pleased some modern scholars who were troubled by the 'confusion of dates and irreconcilable contradictions,' to call on astronomers for help—or astronomers unsolicited proposed to render aid—with what result those who have read these articles can judge. Where there is no fixed epoch, to say 'in the sixth year of the Peloponesian war,' or 'in the seventh year of Jehu,' is equivalent to no date at all.

"As before stated, early writers had no fixed epoch from which to reckon. The Olympic Period and the Founding of Rome were not so used for more than five hundred years after those dates to which they were subsequently referred. Different writers assigned different dates, and Professor Stockwell puts the Olympic Period one year earlier than the date which for centuries has been generally accepted. And the date of the Emperor Augustus,—a relatively late event,—he puts one year later than that which had stood for ages, unchallenged, so far as I know.

"Inasmuch as the ablest astronomers and the most celebrated historians fail to agree, there is small prospect of harmony unless there is universal consent to discard all writers but one, and follow his sole guidance ; a proceeding

not likely to occur till the advent of the long talked of millennium—and should it take place even then, men of science and of sense might say with Antony :

'O, Judgment, thou art fled to brutish beasts,
And men have lost their reason.'"

We called attention in the April BIBLIA to Dr. M. A. Stein's *Preliminary Report on a Journey of Archæological and Topographical Exploration in Chinese Turkestan*. In this valuable pamphlet of 71 pages, with 13 illustrations, and 16 plates, Dr. Stein has given a valuable and interesting account of his archæological investigations in a comparatively unknown region. He has traced in Khotan the remains of a rich Buddhist culture lasting down to the 8th century, and has sent to the British Museum a mass of relics of this civilization—objects of art, manufacture, and, most important of all, many hundreds of official documents in Kharosti and fragmentary religious manuscripts in Brahmi, etc. The ruins of a rich settlement on the Myga River yielded rich treasures—over 500 documents on wood in Kharosthi script, many official, and about twenty-five of the same on leather, frescoes, relics of wood-carving in the Gandhara style, etc.,—confirming the local tradition that Khotan was colonized at an early date from the Punjab. The clay seals on many wooden tablets display a classical art that came doubtless from both Bactria and the Gandhara region. In the ruins at Endere were found remains of stucco statues, Sanskrit and non-Indian texts in Brahmi script of about the 5th century, and several pages of a Tibetan MS. on Buddhist metaphysics, etc. The site of Rawak, explored in April, 1901, proved to contain the finest specimens of religious art found in Khotan. In the court were found 91 large reliefs, stucco statues of Buddhas, etc., with smaller figures, likewise plaques and frescoes, entirely in the style of Græco-Buddhist art. Coins found here prove the 4th century to be the lowest limit of date. In an interesting epilogue Dr. Stein finally disposes of the most of the MSS., and

block-prints in "unknown characters" which have been exported from Khotan. He extorted a full confession from the forger, Islam Akhum, whose methods are fully described.

THE *Expository Times* for February contains an interesting article by Ernest W. Gurney Masterman, entitled "The Rivers of Damascus." Says Mr. Masterman: "Unanimity of opinion regarding the identification of the Amana and Pharpar may perhaps be scarcely hoped for. It is indeed possible, though highly improbable, that an entirely new theory may some day be started. It may be, too, that some new discovery may settle the question once for all; but, meanwhile, I am venturing briefly to review the 'Rivers of Damascus' as I have seen them during three years' residence in the capital of Syria, in the endeavor to help others to form their own conclusions as to the possibility of a satisfactory identification, and as to the merits of rival suggestions. My notes, made on the spot some years ago, have been laid aside, as I thought it was impossible much difference of opinion on the subject could be maintained; but as I find at least two rival theories holding the field, I venture now to write them up."

Mr. Masterman identifies the Amana with the Barada, and the Pharpar with the Awaj.

WE learn from the *Biblical World* that Drs. Grenfell and Hunt, the indefatigable excavators of Greek papyri, are again in Egypt conducting excavations in the Fayûm. In a letter dated Sela, February 10, and recently received at Chicago, Dr. Grenfell writes: "We have been digging for just three weeks now, principally in the Roman cemetery of a place called Manaslim shâreh (Tanis), about six miles south of Rubayyat. We have obtained some good portraits and glass, besides numerous small articles, but for papyri we have been dependent on about half a dozen papyrus cartonnage mummies of the early Ptolemaic period. The bulk of the Ptolemaic cemetery was dug by us last year. We are now just

moving to Talit in the south of the Fayûm to look for its Ptolemaic tombs, and anticipate winding up with a short dig at Mahûn, where Petrie found a cemetery of crocodiles, but left it undug. It is just possible that some of them may have papyrus inside of them like the Tebtomis ones. We hope to get back to England early in April." Dr. Grenfell further reports that the Frenchman Jouguet is excavating for papyri at Medinet Madi; and a German, Rubensohn, at Harit.

PROFESSOR A. HILLEBRANDT has published his lecture on his assumption of the Rectorate of the Breslau University, under the title of *Alt Indien und die Kultur des Ostens*. Gathering together from many and varied sources the chief facts relating to the spread of Indian culture and religion in Asia, the Professor shows how Sanskrit, which was the medium of this process, played a rôle in the far East similar to that of Greek and Latin in the West. This lecture gives a bird's-eye view of what has already been done in this interesting field of Oriental research, and shows how rich a vein has been struck recently in Central Asia, where the labors of Dr. Stein and others have brought to light valuable material for testing the extent of India's influence in this region.

It is little known that Christianity narrowly escaped being defeated in the great struggle for existence fought on the battle-grounds of dying Rome between the great religions of the Orient. Its most dangerous foe was Mithraism, the religion of the old Aryan and Persian god of battles and of light, Mithra. All Europe, as far north as Scotland and Belgium, is dotted with the ruins of his shrines, and the Roman army in the second and third centuries of our era was thoroughly Mithraic in sentiment. The story of the spread of this religion, which is being told in the current number of *The Open Court* by Prof. Franz Cumont, of Ghent, Belgium, the greatest authority in this line, reads like a romance.

THE *Sitzungsbericht Berlin Akademie*, 1901, 77, contains a report on the progress of the Egyptian Dictionary during the year 1900. Borchardt collated the texts of the Abydos temple with Mariette's publication of them; Steindorff presented the copies of inscriptions which he made on his journey up the Nile into Nubia and to the Oases; Schaefer collected much material in the Cairo Museum. Another person made a tour of the museums of Italy, as well as Geneva, Marseilles, and Lyons, copying and photographing stelæ and other inscribed monuments. Nine workers took part in making the word-slips, including two Englishmen, one American, and one Dane, and the number of slips produced shows a great advance on the output of the two previous years. Since the date of this report, the monuments of the Louvre, Leyden and the British Museum have been thoroughly examined, and Professor Erman, Steindorff and Sethe have collated a number of papyri in the British Museum with the published texts, also on behalf of the Dictionary.

ASSYRIOLOGISTS will be pleased to learn that Part I of the 3rd edition of Geheimrat Schrader's standard work "The Cuneiform Inscriptions of the Old Testament" has recently left the press. It was certainly a good idea to include within the scope of the work the apocryphal writings, the pseudo-epigraphs, and the New Testament. The short paragraphs of the former edition, referring to the single chapters and verses of the Old Testament, have now been replaced by a continuous and systematic context. The first part deals with the history and geography of Western Asia and has been prepared by Dr. Winckler.

CONTENTS of *Man*, April: British Ethnology, J. Gray—The Mother's Brother; Notes and Queries on the Folklore of the Punjab, H. A. Rose—Note on a Microcephalic Girl in Madras, F. Fawcett—Malay Diving Rods, E. B. Tylor—On a Sakai Vocabulary, supposed to have come from Borneo, S. H. Ray—Stone-headed Clubs from the Outer Coast of British New Guinea, J. E. Partington—Reviews—Proceedings of Societies.

In their book, "The Ancient Ruins of Rhodesia," R. N. Hall and W. G. Neal take the ground that the gold of Ophir, brought to Solomon by Hiram's navy and by the Queen of Sheba, came from the remarkable and very ancient mines of that vast African territory. However this may be, there are innumerable gold mines in Rhodesia dating back probably as far as 1100 B. C., and apparently just as their operators left them. There are gold smelting furnaces with blow-pipes still to be seen, covered with splashes of once molten gold and pellets of the precious metal where it was spilled in the smelting operations. A little known ancient civilization is revealed in this book, which is fully illustrated, and is to be published forthwith by E. P. Dutton & Co.

At Cuma, near Naples, two pre-historic tombs of the Pre-Hellenic period were recently discovered on a private estate. Unlike that of the Forum, they were found to be rich in gold and silver fibulæ, as well as in toilet objects, very finely fashioned and worked. In one of the tombs a large bronze cup was found containing a silver vase wrapped in a woven fabric, and in the other tomb an important group of vases of terra cotta.

THE first call for the twelfth International Congress of Orientalists has been issued by the committee, the convention to be held in Hamburg, beginning on the 4th and ending on the 10th of September of the present year. The work will be distributed among nine sections: (1) Linguistics and General Indo-European Department; (2) India and Irania; (3) Farther India and Oceanica; (4) Central and Eastern Asia; (5) General Semitic Department; (6) Islamic Peoples; (7) Egyptian and African Languages; (8) Intercourse between the Orient and Occident, in both ancient and modern times; (9) Colonies in the Orient.

THE article in the April issue by Dr. Winslow upon USHABTIS has been published in a neat leaflet, including the illustration of the ushabti presented to him by Miss Amelia B. Edwards. Any one enclosing a two cent stamp to Dr. W. C. Winslow (525 Beacon street, Boston,) can receive a copy, as the leaflet is published by him, not merely to answer inquiries concerning the ushabtis, but to increase interest in the good cause of the Egypt Exploration Fund.

CONTENTS of the *American Journal of Archæology*, Vol. VI, No. 1.—Some Problems in North American Archæology, Franz Boas—A Series of Colossal Statues at Corinth (Plates I-VI), Rufus B. Richardson—Archæological Institute of America—Proceedings of the General Meeting, New York, Dec. 26-28, 1901—Archæological News, Harold M. Fowler.

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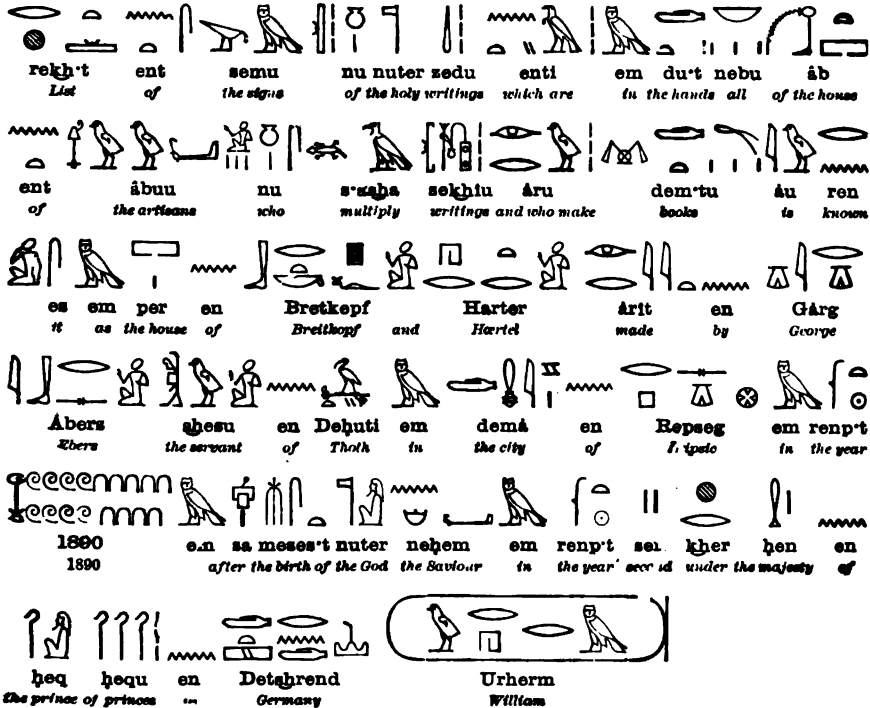
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No. 3

Some Recent Archæological Discoveries.

AN interesting sepulchral inscription has been found in the Christian cemetery at Manastirine, near Salona, on the Adriatic in Dalmatia. It reads as follows:

Depositus Primus. Episcopus XII Kalendas. Februarius. nepos Domnionis martyris.

This Domnio, the ecclesiastical historians tell us, was one of the precursors in martyrdom of the great crowd of victims in the celebrated persecution of Diocletian. He having been put to death at Salona, of which place he was Bishop in A. D. 299; whilst the great campaign against Christianity was postponed until A. D. 303.

It is one more remarkable epigraphical proof of the veracity of the church historians as to the primary fact of the recorded martyrdoms, though many of the incidents associated with the sufferings of the martyrs are obvious exaggerations.

The *editio princeps* of the inscription may be found in the "Bulletins D'Archæologia E. Storia Dalmata," 1900, p. 274.

With reference to an Assyrian Cylinder in my possession, published by Dr. Pinches on the "Proceedings of the Society

of Biblical Archæology," for February, 1902, which bears the name of its owner, Ana-pani-ili, which the writer connects with the Biblical Peniel, a lengthened commentary might be written that would be most interesting upon the similarities of the Hebrew and Assyrian use of the words pan, pani and the Hebrew pen and peni; and Assyrian panu and Hebrew Penu(el). The Semitic concept underlying all the coincidences is that the idiom employs panu face, as significant of the idea of presence, or position before, or in front of an object. Thus Peniel of Genesis 32:31, is best illustrated by Exodus 33:14, "My *presence* shall go with thee," and Genesis 27:7, "in the *presence* of Jehovah." In this case the Hebrew compound prepositions correspond closely with the Assyrian ana-pani of the name decyphered by Dr. Pinches.

Professor Prince in some papers upon Assyrian Prepositional Usage in the *Journal of the American Oriental Society*, treats of the forces of ana and its connection with pan or pani, and also of combinations of panu or pâni with la.

He does not, however, refer to the light thrown upon the usages of the word panu in the Tel-el-Amarna tablets wherein the use of it allied with ana is to be found. For instance, in tablet No. 154 of Professor Hugo Winckler's edition, which contains a letter of Abdi Milki (compare Abimelech) contains this passage:

A-na na-sa-ri maha-zi-su u-li-ru-ub u-li-mur pani
sarri bi-li-ia a-na pa-nu-ia, a-na muh-hi sarri bili ia.

"For the defence of the city so that I may go
and see the face of my Lord the King face to face,
with my Lord the King."

Another tablet speaking of going to a country read, a-na pa-ni ma-a-ti, for "to your contry" which seems to mean to the boundary or face, i. e. frontier of the country.

An Assyrian official is known whose name was Pani-nabutemi, which is much like a Hebrew concept. But such thoughts occur to all people as the Greek name Theophanes shows and the cape in Syria which the Greeks called Θεού προσώπου is another "visage of God" or Phanowel, see Luke II, 36.

*The Phœnician Carthaginians have given us scores of texts entitling their Greek Goddess Tanit, or Tanith, Tanit-pen-Baal, or Tanit-phanou-Baal, that is, Tanith with the face of Baal, the Pen Baal and Phanou Baal corresponding with the Peniel and Penuel of Scripture. Perhaps An-a-pani-ili was born on the great day of the procession in which the image of the God was carried through the streets, and so he was named after the famous theological anniversary coinciding with his birthday, the "Theophania" of Babylon, which reminds us of the sacred day in Athens far away.

JOSEPH OFFORD.

Member of the Society of Biblical Archæology.

Archæological Researches in the Haram, with Modern Identifications.

SAKHRAH THE CROWNING APEX OF MOUNT MORIAH.

The Sakhras is the rocky apex of the spur forming the surface of the Haram, and the difficulty has been to place it in the Temple Area so that this crown of the hill shall not stand in the way of pavements and courts. In fact, theorists have not known where to place this uprising rock. It stands in the way of every theory yet proposed. It would seem at first sight as if Solomon's plan would have necessitated its removal in order to level down the rock for the pavements and courts. Since there is barely room enough on which to place the pavements without their being partly upon a sloping side of the mountain, or partly over a valley. Why, then, was it left?

The Sakhras was a central core to the whole Temple Area, around which all the pavements and courts were built up, and to which they were fastened and united into one solid mass, as immovable as the mountain on which they rested. This was done in accordance with a divine command that the Temple Courts should rest upon the apex of the mountain :

*For Tanit-Pen-Baal see P. Berger "Les Inscriptions de Constantine" in "Actes Du Onzième Congrès International De Orientalist," Paris, 1897.

"This is the law of the house. Upon the top [Hebrew *rosh*—head, summit, vertex, apex, or tip-top] of the mountain, the *whole limit thereof round about* shall be most holy. Behold this is the law of the house."—Ezek. xliii : 12.

This law of the house is a divine command; which definitely fixed the exact site of the Temple Area to be "the whole limit round about the top of the mountain." It is the only passage where the site is definitely named. From this supreme standpoint we studied the whole subject *de nova*. We foresaw that the Old Rock of Moriah had a special place in the Temple; that it acted the part of a central core, and carried upon its shoulders all the pavements and courts; and upon its head ("top of the mountain") rested as a crown the House itself. This special place of the Old Rock has been the cause of its singular preservation, and very satisfactorily settles many other problems of a topographical and numerical nature in relation to distance, area and boundary.

After making the subject of Jerusalem topography a specialty for several years, a definite conception was formed of the exact site of the temples of Solomon and Herod. To verify that conception I fixed upon two sites: (1) A base line of verification which everybody would admit, from which offsets or perpendicular distances could be made to given stations; (2) A central station from which a standard offset could be made and conveniently joined to the base of verification; such central station to be a natural formation and not a work of art, all other sites and distances to be determined by these. The two standard sites were satisfactorily determined. The western wall of the Haram, or so much of it as was left standing by Titus when Jerusalem was destroyed, was selected as the base of verification. The Sakhrah was taken as the central station, and the line which joined the two together was the first standard offset by which all others were determined. The sides of the Gentile Court, Court of Israel and Altar Court, and even the Sanctuary Court itself, were then treated as a series of offsets and perpendiculars, and referred to the western Enclosure Wall as a base line for verification as to

length and breadth. The Sakhrah was, in fact, a central immovable station, and on account of its permanency making every other station a fixture within the limits of the Temple Area. So that the centre of the Temple Courts and the Sakhrah Rock occupy the same site. All horizontal distances are made parallel with the base line of the west Enclosure Wall ; and all offsets or perpendicular distances from this base are made parallel with the standard line joining the Sakhrah with the west Enclosure wall. The west wall is the base line of verification, by which the length of all north and south walls are measured ; and the line joining the Old Rock with this base is the first standard offset by which all east and west sides of the pavements and courts are measured.

These two permanent lines are all that the vandals have left of the original foundations and superstructure resting thereon. The eminent success which resulted from this judicious selection of lines, and the practical foresight which led to their adoption, will help to solve the problem of the Temple site, walls and courts, without leaving a shadow of doubt and uncertainty in the solution. The proof is so simple that any one can verify it. The standard offset, or fundamental measurement which fixes this site of Solomon and Herod's Temples and Courts, places the Sacred Central Rock at a distance of 250 cubits=368.330 feet from the west wall of the Enclosure, regarded as a base of verification, or half the diameter of the quadrangular Courts, or square Area of 500 cubits. I claim this fundamental measurement to be the most important and fruitful of my discoveries in the Haram.

SAKHRA IN THE MIDDLE OF THE TEMPLE AREA.

There is one notable feature that must never be overlooked when considering the plan of distributing the measurement of spaces and distances, and platting them in the Haram of to-day, in its relation to the Temple Areas of Solomon and Herod. The plan has evidently been to place the Sacred Rock in the middle of the Area as to length, north and south. To accomplish this, a line, run from the principal entrance, Gate of the Bath (Bab el Mathara), to the middle of the

Sakhra, is 544 cubits=801.4861 feet distant from the S. W. Angle, and 544 cubits=801.4861 feet distant from the N. W. Angle, measured along the West Enclosure Wall. For this wall of verification as a base line is 1602.9722 feet in length. The Gate of the Bath is therefore halfway in the length of the west wall=801.4861 feet from either end of the wall, north or south, and in a direct line, east and west, with the middle of the Sakhrah Rock. And it is also 801.4861 feet from the Enclosure Wall in Solomon's Temple Area.

The Sakhrah was 377.1699 feet east from the West Enclosure Wall of verification (including width of wall), also 377.1699 feet from the N. Enclosure Wall, and 377.1699 feet from the South Wall of the Temple Courts. This rock was also 424.3162 feet from the E. Enclosure Wall. The space between the N. Enclosure Wall and the N. W. Angle was also 424.3162 feet, and the space between the S. Enclosure Wall and the S. W. Angle was also 424.3162 feet during Solomonian times.

Herod's Temple and Courts stood on the site of its predecessor, and the Mishna tells us that it lay in the N. W. Angle of its enclosure. I consider the general arrangements and measurements of the wall, inclosing both Temple and surrounding space, to have been as follows, when made at the *general level of the Haram 2420 feet*, as it stood when Herod made his additions thereto.

N. Wall of Temple Area	544 cubits=	801.4861 feet
S. " " "	544 "	= 801.4861 "
E. " " "	800 "	= 1178.6560 "
W. " " "	800 "	= 1178.6560 "

But if we include modern additions and improvements, such as the open area of the S. W. Angle, built upon and enclosed by Herod, the south wall must be taken at 920.825 feet in length, as we now find it; whilst the open area of the north, which did not include the Antonia Citadel in its N. W. Angle, was also 920.825 feet in length. The enclosure of Herod was a wall whose north and south sides were equal, 920.825 feet in length, and its east and west sides were 1178.6560 feet. Its

angles were all right angles. If we measure the present east wall along its modern face, which expands northeasterly at a greater angle with the south wall than 90 degrees, then the modern east wall (1532.25 feet) is longer than the Herodian, which was only 1178.6560 feet. And the northern wall of the Sanctuary is greater than the Herodian, being $920.825 + 118.163 = 1038.988$ feet in length.

When Titus destroyed Jerusalem, the length of the ancient north wall was 920.825 feet, exactly the same length as the southern wall. The object of the builders, whoever they may have been, in running a wall more northeasterly than the Herodian, was doubtless to run it parallel with the great pool Birket Israel and the ancient tower at the N. E. Angel of the Haram. To whatever age the Dome of the Rock may be referred—whether Caliph Omar, Abdel Melik, or successors—its east and west sides were parallel with the western wall as a base line of verification; whilst its north and south sides are parallel with reference to the direction of the same western wall of the Haram as a datum line. For a perpendicular offset running from the southern jamb of the Gate of the Bath would pass through the middle of the western and eastern gates of the Dome and cut through the very centre of the Sakhra itself. Everything old has its lines related to the western wall for verification, and they prove both directly and indirectly that the present eastern wall of the Haram is a modern erection, and has been built up and extended since the city was destroyed by Titus. The western and southern sides of the Dome of Rock platform were clearly determined by the western wall as a standard base line; whilst the eastern and northern sides look to the line and direction of the east wall. Between the N. E. Angle and Golden Gate, a distance of 373 feet, the wall is modern and built with old material. And from the Golden Gate to the S. E. Angle, about 1018 feet, the wall is of modern construction.

S. BESWICK.

In the first line of the last verse of Miss Paterson's poem in the April BIBLIA, p. 21, for "vintage," read "image."

Excavations at Reqaqnah in Upper Egypt.

THE excavation of a necropolis at Reqaqnah, near to Bêt Khalláf, westward from Girga, has established several new links between the earliest dynasties. In particular a portion of this site (Fig. 1, Plate E.), which was found undisturbed, provided a series and sequence in types of private burials belonging, seemingly, to the end of the Third and the beginning of the Fourth Dynasties. The date of the later tombs is fixed by two dated objects, a glazed cylinder seal of Khafra (*neteru mer*) and a stone bowl inscribed with the name of Seneferu (*suten biti*). That some of the adjoining—and, indeed, contiguous—tombs were built earlier is evident by inspection of the masonry where the joins were made; that they were not greatly anterior is seen in the similarity and mergence of the archæological forms recovered from them, chiefly pottery and stone vases.

One feature is common to all the tombs: they are enclosed by a four-walled mastaba, in the east face of which were one or two recessed panels. In some cases a rectangular enclosure was marked off with bricks, within which offering-vessels were found; in other cases the recess was more probably architectural.

In the Third Dynasty tombs the outer mastaba was an enclosing wall merely. Within was a grave at no great depth covered with a roof built like an untrimmed false arch. Similar dated tombs have been observed at El Amrah, at El Kab, and at Nagadêr; their range seems to have been the first three dynasties. In this site they were in all cases but one found surrounded by the wall with two panelled recesses on the east (as in the case of tomb 80 shown in Fig. 3); in this exceptional case the burial was in the corner of a wide, square pit, two metres deep. The roof (as shown in Fig. 2) was supported partly on the principle of the cantilever, with compensating weight of masonry superimposed: it was also supported by a horizontal friction, carried by the placing of each stretcher above the join of the two below, the whole resting against a wall temporary or permanent at one end and so

built upon a slope, a method of construction still familiar to the natives of Nubia and the vicinity of Assuan. The burial had only one permanent feature ; its head was always to the north. But the face might be east or west, the position partly or fully contracted, or almost extended (as shown in Fig. 4). In burial 72 the head rested upon a wooden headrest with fluted column. In some places a pit was found within—more commonly outside—the closed door.

In the early tombs of the Fourth Dynasty the whole mastaba was solid, save for the shaft of a square pit descending in the centre. This was found commonly three to five metres deep, with a small recess on the south side at the bottom. The burial was generally fully contracted, head north, face east, or head west and face north, and was accompanied by a few pots. In one case (63) a recess was in the north, and contained a deposit of stone vases and table ; but in this instance the burial—partly contracted—lay in the pit itself.

The slightly later series of the Fourth Dynasty also differed only slightly in detail ; the retaining wall enclosed a larger area, and some space filled with rubbish intervened between it and the walls of the shaft. Some of the pits, too, were much deeper, reaching as far as seven, eight, and even nine metres.

There is another class of burial of some interest ; that which is covered by a large pottery bowl or *majur*. Some instances observed at El Kab by Quibell were attributable to the Fifth Dynasty. One example from this site is shown in Figs. 5, 6, and 7. The burial is always fully contracted with head generally northeast. Several observations help to limit the use of this form. Two tombs (with panelled mastaba walls) were found built between tombs of the Third and early Fourth Dynasty ; and another case was observed in the substratum of a large mastaba probably not later than the Fifth Dynasty. It thus seems that these *majur* burials may here be dated to the Fourth and Fifth Dynasties.

This expedition was arranged for by Mr. F. Hilton Price, the funds being subscribed at his invitation by Mr. W. MacGregor, Mr. Martyn Kennard, Mr. R. Brocklebank, and Mr.

Arthur J. Evans (for the Ashmolean Museum). Its object was to look for early tombs in the vicinity of the royal tombs of the Third Dynasty discovered last year at Bêt Khalláf. Work was thus done at several intervening points, but was chiefly confined to the necropolis, which proved to be extensive. The results obtained will be published in due course. In addition to the small private tombs—the character of which has been indicated—this same knoll contained some large mastabas of the Fourth Dynasty, with panelled walls (of the El Kab type), whilst in an adjoining mound were also excavated some large mastaba tombs characteristic of the Third Dynasty, in which a long stairway descends under a series of arches into the chambers deep below the surface. Some interesting stone monuments have been found, both vases and inscriptions. One further result may be mentioned, viz., that the “stairway tombs” of these early dynasties are now presented in a series, both architectural and chronological, linking the types found by MacIver at El Amrah, Petrie at Abydos, Quibell at El Kab, etc., not only with the large tombs at Bêt Khalláf (which are described in a forthcoming memoir of the Egyptian Research Account), but also with the well-known type of mastaba of the Old Kingdom, the development of which the present site illustrates in an interesting series.

JOHN GARSTANG.

Man.

American School for Oriental Study and Research in Palestine.

IN response to several inquiries, we print the following Regulations of the American School for Oriental Study and Research in Palestine.

1. The School for Oriental Study and Research, under the auspices of the Society of Biblical Literature and Exegesis, shall be established in Palestine, at such place as the contributors to its support may determine.
2. The main object of said School shall be to enable properly qualified persons to prosecute Biblical, linguistic, archæological,

historical, and other kindred studies and researches under more favorable conditions than can be secured at a distance from the Holy Land.

3. The School shall be open to duly qualified applicants of all races and both sexes, and shall be kept wholly free from obligations or preferences as respects any religious denomination or literary institution.

4. The management of the School in this country shall be intrusted to a Board of six Managers, consisting of five members of the Society of Biblical Literature and Exegesis, to be elected annually by the votes of such institutions and individuals as shall contribute each not less than \$100 a year towards the maintenance of the School, and of the President of the Archæological Institute of America, *ex officio*. This Board of Managers shall choose their own officers, shall have charge of all money contributed for the use of the School, shall appoint its Directors (subject to the approval of the Board of Councillors, as hereinafter provided for), and fix their salaries, shall act on applications for membership of the School, shall assign any fellowships that may be founded, and shall make an annual report of their doings in writing. They shall meet in connection with the annual meetings of the Society of Biblical Literature and Exegesis, and at such other times as their Chairman may appoint.

5. The public interests of the School shall be confided to a Board of fifty Councillors, who shall be chosen by the Society of Biblical Literature and Exegesis at its annual meeting, and shall include, besides the representatives of the institutions contributing to the maintenance of the School, such other persons as are willing to become its patrons or benefactors.

Radical changes in the constitution or the management of the School shall be communicated to this Board previously to their adoption, and the names of persons nominated as its directors shall be submitted to it for approval.

6. The operations of the School in Palestine shall be placed in charge of a Resident Director and of one or more Associate Directors. It shall be the duty of the Resident Director to

provide for the School's local accommodations and needs, and to take the oversight of all archæological journeys and explorations. It shall be the duty of the Associate Director (or Directors) to supervise the literary work of the School, to give instruction at discretion, to direct and aid students in their studies and researches, and see that the results of their work are embodied, so far as possible, in theses, which, with his approval and that of the Publishing Committees, may be published either in the *Journal* of the Society of Biblical Literature and Exegesis or in the *Journal* of the Archæological Institute of America, the *Journal* of the Institute having a prior claim on such material produced by the School or as the result of its explorations as is of a distinctly archæological and non-Biblical character. Each Director shall annually make a written report to the Board of Managers of the work accomplished by the School.

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8. The following regulations respecting students were provisionally adopted :

a. Persons wishing to become members of the School must make application to the Board of Managers. They will be expected to be Masters of Arts or Bachelors of Divinity of the coöperating colleges and seminaries, or to have made attainments equivalent to those represented by the above-named degrees in recognized institutions. Some knowledge of Hebrew and Arabic is especially desirable.

b. The members of the School will be subject to no charge for instruction, but must provide for all their personal expenses. They will be expected to spend from the 1st of October to the 1st of June in Palestine, and are urgently advised to devote as much time as possible beforehand to special preparation for their work in the School

c. Residents or travellers in Palestine who are not regular members of the School may, at the discretion of the Directors, be enrolled as special students and enjoy the privileges of the School.

d. No communication of any sort relative to the School, its members, its work, or its interests, shall be made to the public press by any one connected with the School without having been previously submitted to the Directors and been authorized by them.

Boat 4,500 Years Old.

THE following account of the ancient Egyptian boat presented to the Carnegie Museum at Pittsburg, was written by Dr. W. J. Holland, Director of the Museum, for the New York Tribune, where it is accompanied by an illustration of the boat:

The science of archæology as developed within the last five decades has most powerfully reinforced the labors of the student of classic antiquity. After the revival of learning in Western Europe the knowledge of scholars in reference to the manners and customs of the ancients whose writings had survived was founded largely upon the references contained in these writings to usages and customs which had prevailed. But the spirit of modern scientific inquiry, not satisfied with mere verbal references, has addressed itself to the attempt, if possible, to acquire knowledge of things, and with pick and shovel the sites of historic towns and of ancient burial places have been carefully explored.

The result has been the bringing to light of a vast mass of material, the flotsam and jetsam of centuries, which serves vividly to bring before the student of modern times the life of past ages. The student of to-day can scarcely express an excess of gratitude for the labors of such men as Layard, Botta, Schliemann, Brugsch, Petrie, and a host of others, who, with consummate carefulness, have delved into the bosom of Mother Earth to recover the story of her children whom she wrapped close to herself, as if to hide them forever.

One of the most interesting discoveries recently made in Egypt was that of five ancient boats, buried at Dahshûr in a subterranean crypt beneath the hot sands of the desert, where in the dry atmosphere, kept from the attacks of wood-destroying insects, they had rested while forty-five centuries had taken their flight. One of these five boats, through the kindness of Andrew Carnegie and the intervention of Edward E. Ayer, of Chicago, was recently secured for the Carnegie Museum in Pittsburg, and forms one among the hundreds of most interesting and important objects obtained by the latter institution from Egypt. With its fellows this boat remains as probably one of the most ancient examples of naval architecture in existence. Inscriptions and objects associated with the boat in its burial place go to show that it was probably intentionally preserved in connection with the funeral rites attending the burial of an officer of the government who stood high in esteem as a master of naval affairs.

It marks the beginning of the story of sea power. The art of navigating the waters when this boat was built was in its infancy, and yet had already advanced among the Egyptians to a point far ahead that reached by many primitive races found upon the earth to-day. The boat is built from timbers of cedar, which have been laboriously hewn into shape by an adze. The marks of the tool employed are still plainly visible in places. There is no evidence that a saw was used. They were mortised together, and where the ends of timbers required to be held together the opposing pieces were perforated by openings through which thongs, probably of leather, were drawn, and the planks were thus lashed one to the other and the whole bound together. The seams and joints were filled with bitumen, so as to make the craft watertight. The sides were painted white above the water line, the white paint being set off above and below by double black lines. The skill with which the painter picked out his lines would do credit to a modern craftsman. There is evidence also that the boat had received a coat of red paint before the white and black lines were laid on. This color is visible under the white and black

paint, but most of it has scaled off from the body of the boat.

The boat is 30 feet in length, 8 feet in beam, and about 5 feet in depth. It was partially decked over and the boards of the deck and the supporting cross beams still remain. With it was a short mast, showing that a sail was used, the form of which must be left to conjecture. There were also found with the boat the remnants of oars, showing that this method of propulsion was also employed. The lines are graceful and calculated to develop speed, both prow and stern rising from the region of the keel in graceful curves and tapering to a narrow point. The gunwales amidship are lower than the prow and stern, in this respect not deviating from the lines of vessels that have been built in all the centuries which have passed since the timbers of this boat were laid down. There is no keel, and the art of navigating by sail against the wind is not illustrated in this specimen; possibly it had not yet been discovered.

As to the age of this interesting memorial of antiquity, it may be said that Brugsch Bey asserts in unqualified terms that the latest date which can be assigned to the vessel makes its construction to have taken place two thousand five hundred years before Christ. It was therefore built according to the chronology which is given in our common English Bibles, at least seven hundred years before the days when Joseph was viceroy in Egypt and a thousand years before Moses, the law-giver, essayed to lead his kinsmen out of bondage. It takes us back into the dim, historic past, as far antedating Abraham as the time of the Crusaders antedates the present day.

An uninformed writer, ignorant of the facts, has foolishly given to this boat the title of "Moses and Aaron." It had been for a thousand years sleeping in its silent resting place before Moses and Aaron appeared upon the stage of human history. Still another ignorant writer announced that the vessel was "Cleopatra's barge." He was only two thousand five hundred years ahead of the times. The life of this old wooden structure covers in one span almost the whole of human history with which we are familiar. Moses, Alexander the Great, Cæsar, Charlemagne, are all modern when compared with it.

Palestine Exploration Fund.

THE April *Quarterly* brought the joyful news of the Gezer firman being granted, and after this we may look for regular accounts of the work. I had a circular ready to send out to subscribers, and immediately did so to the end that they might renew their subscriptions promptly and so encourage the home office to proceed vigorously. It is much the best way in such a matter to send one's subscription on the first of January, or on a definite day each year, and I find that some of the busiest people never fail to keep to their date, while others need a reminder, and sometimes more than that. They are intending all the time to do right, but they are slack about it. Yet Holy Land work should not be made second to any.

The announcement of the book on the Excavations in Southern Judah as in press has led to inquiry for it, but the price cannot be fixed until copies have been received here. It will have over a hundred plates and will deal thoroughly with the four places, with the pottery, with objects in stone, bone, brick, bronze and iron, with folklore and the magic tablets. At the same time the small raised map is mentioned as in preparation, and this will, no doubt, be wanted by many as soon as it can be obtained.

It will also be observed that Mr. James Glaisher, now nearly ninety years of age, has retired from the position of chairman of the Executive Committee, after very long and faithful service. He is a noble old man, cordial, earnest, broad, and scholarly, and will be a good example for us all. His place is properly taken by Major-General Sir Charles W. Wilson, whose thorough knowledge of Palestine, whose researches in the land in the earlier days of the Fund, and whose attention to Mr. Glaisher's duties during his enforced relinquishment of them, qualify him fully to take the place. The new chairman is noted for his caution, and he will not permit over-sanguine men to claim for their discoveries more than is just, without a calm judgment being given.

The report that peasants have begun to search for and sell relics is very disquieting. This has been going on so long in

Egypt that the wonder is it did not come into vogue in Palestine before. But now and hereafter there will be this to contend against, and of course it can be repressed only by the feeble police system of the country ; yet a few cases of conviction and punishment would have some effect. It is said that the results of robberies have already been seen on sale in Jerusalem. We remember the daring robbery of the Siloam inscription and how a reward offered for the detection of the culprit caused it to be brought back secretly, but not to be replaced, for that was impossible.

As for the contents of the April *Quarterly*, every word is of importance. Mr. Macallister writes of several things accomplished by him while waiting for the firman. M. Clermont Ganneau continues his notes, especially discussing the Hebrew mosaic of Kefr Kama, the find of ancient arrows in the Castle David, and other matters. The memorial sketch with excellent portrait of Dr. Conrad Schick is the last tribute to a devoted fellow-worker. Dr. Masterman gives a very interesting account of his observations at the Dead Sea, with fine illustrations. Of course Golgotha and the Weights and Measures are always with us, but there is still something new to be said by General Wilson and Colonel Conder.

I have previously commended the work of the American expedition into Syria in 1899 and 1900. Mr. Henry M. Huxley, a member of it who stayed another year, has given a modest account of what was done. He lived four months in an Arab village to learn the vernacular, and he collected wedding and funeral songs, which, with some proverbs and stories, he will shortly publish. He traversed the Lebanon district, the eastern desert, and the Euphrates valley, using up the autumn of 1900 in that way. Returning to Beirut he went in the winter to make a special study of the Samaritans, whom he counted as 152, of whom 97 are males. The first of April, 1901, saw him started again, going eastward to the Jordan valley, and then its whole length to Petra, where he stayed five days, and so back to Beirut through Jerusalem. He measured eight hundred heads and made twenty casts. He obtained twenty-

five skulls of Samaritans at Nablus, and twelve of Bedouins near Amman,—a noble record for a young man.

THEODORE F. WRIGHT,

Hon. Sec'y for U. S.

42 Quincy Street, Cambridge, Mass.

THE excavation of Gezer is now going on. First mentioned in the Egyptian records of Thotmes III and ten times on the Amarna tablets, Gezer appears in Bible history as a strong city in the time of Joshua, unconquered by the Israelites, captured by a Pharaoh and given to his daughter, Solomon's wife, and rebuilt by Solomon for the defence of his empire. Lying on the edge of the maritime plain, close by the road from the sea to Jerusalem, Gezer was a battleground of the Maccabees and also of the Crusaders. Its identification is perfect, for M. Clermont Ganneau found in 1874 its boundary stones bearing its name. After unusual delay the firman has been granted. The most thorough work will be done, and the excavation will remain open. The American School is co-operating in the work, and makes an appeal for funds.

Subscriptions to the Egypt Exploration Fund, the Archaeological Survey Fund and the Græco-Roman Branch.

To the Editor:

The following subscriptions, from April 15 to May 15, are gratefully acknowledged :

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Witness {

Z o a n .

As in the days of Pharaoh,
 Still does the Nile's unchanging flow
 Roll blue in Egypt's sunshine bright,
 And dark beneath the stars of night.
 So will it ever seek the sea,
 Till sea and earth no more shall be.

Still on the breast of its great flood
 Which Moses' rod once turned to blood,
 The lotos flowers star-like show,
 And rustling palms their shadows throw,
 As if they held a mystic trust
 From out the past—now silent dust.

Where ends the night-filled desert dim
 The same moon lifts above the rim—
 The same that in the long ago
 Shone on the pomp of Pharaoh,
 The same sunshine as then now falls,
 But gilds no more his palace walls.

Pathetic piles of broken stones,
 That lie like dead men's bleaching bones !
 Once proud against the skies you rose,
 Amid the moan of Judah's woes,
 While cymbals clash and trumpets blare
 From Egypt's triumphs filled the air.

Through your great pylon's lofty door,
 That drifting sands now cover o'er,
 Once fearless to Menephtah went
 The messengers Jehovah sent,
 When, undismayed by mighty foes,
 They sought release for Judah's woes.

Within your walls was waged the fight
 Of Pharaoh 'gainst Jehovah's might,
 When crushed before the true God lay
 Menephtah's gods of stone and clay ;
 When kingly rule and priestly wile
 Were bowed in dust beside the Nile.

The seasons come—the seasons go ;
 Suns rise and set, and bright stars glow
 Above the Nile that seeks the sea
 Till sea and earth no more shall be ;
 But spiders spin, and heaped sands blow
 Where knelt the world to Pharaoh.

MARY DEVEREUX.

Archæological Notes.

PROFESSOR HILPRECHT gives, in the *Sunday School Times*, an interesting account of Dr. Belck, the talented young German engineer who has chosen the topographical and archæological exploration of Western Asia as his life work. He became favorably known in wider circles through his researches and excavations in the eastern section of Western Asia, especially in the neighborhood of Lake Wan, which, several years ago, he conducted in connection with Professor Charles Lehmann of the University of Berlin. It was Professor Rudolf Virchow, the famous anatomist, and president of the "German Society for Anthropology, Ethnology, and Primeval History," at Berlin, who was chiefly instrumental in sending out this scientific mission. And it was Virchow, again, who became responsible for the recent exploration of the central part of Western Asia, lying between Samsûn on the Black Sea and the Gulf of Alexandretta. Dr. Belck, who is in charge of it, commenced his work in the second half of 1901. He first examined the districts of Amasia, Tokad(t), Gümenek (containing the ruins of ancient Gomana Pontica), where the discovery of several new inscriptions rewarded his labors; Niksâr, with its almost impregnable castle (the Cabira of Mithridates Eupator); and Zile, the ancient Zela, with its remarkable temple, sacred to the goddess Anaïtis. Then turning farther to the west and south, he subjected the Hittite castles, monuments, and inscriptions, previously reported and described by other travelers, to a renewed examination.

There are especially two sites which have made this region interesting to Hittitologists—the ruins of Uyük, with its neighborhood; and the ruins and rock sculptures of Boghazköi, situated about sixteen miles to the southwest of the former. The new results obtained here by Belck are important in more than one respect. At Uyük our explorer found a new lion carved in stone, and at the same time gathered conclusive evidence that the whole mound, which has an average height of about forty feet, and measures a little over 2,820 feet in circuit at its base, is artificial, and contains the remains

of a large temple, not of a palace or even of a whole town, as had been conjectured by Puchstein. Moreover, according to Belck, these ruins are considerably older than has been hitherto assumed, belonging, as they do, to the period 2000-1500 B. C. New Hittite sculptures were also discovered at an ancient ruined castle two miles and a half to the north of Uyük. A close examination of the well-known religious procession cut in the rocks of Boghazköi revealed more than half a dozen new figures of gods.

Like travelers who had preceded him, Belck visited the extensive ruins of a large city situated a little over an English mile from Boghazköi. The walls of this place, once strongly fortified, enclose several castles, one of which is remarkable for the numerous fragments of baked clay tablets covered with cuneiform writing which without difficulty can be gathered on the surface. A few years ago the present writer obtained several of these fragments, from which he determined that, unlike the much older so-called Cappadocian tablets found by the natives in their excavations at Gül-tepe, a few hours to the northeast of Kaisariye, they belong to the period of the Assyrian kings, are written in the pure Assyrian language, and in the cuneiform writing characteristic of the time of Sargon, the conqueror of Samaria (722-705 B. C.) and his successors.

More or less successful excursions having been made into the districts of Yozgâd and Nefezköi, Belck moved his headquarters to Kaisariye or Cesarea in Cappadocia. This was towards the end of October, 1901. Sixteen months previously, on his return from Babylonia to Constantinople, the present writer had visited the same neighborhood for the purpose of determining the principal mounds which for years have yielded the so-called Cappadocian cuneiform tablets just referred to. At the same time he had obtained a well-preserved Hittite eagle in basalt, and numerous other smaller antiquities. And in the company of Dr. Dodd, whose guest he was at Talas (a few miles to the southeast of Kaisariye), he had seen and examined one of the missing leaves of the famous *Codex*

Purpureus of the New Testament, which, a short while before, had been purchased for the Tsar of Russia. This single leaf was then in the possession of a prominent Greek of a neighboring village, who had secreted it in the well-founded hope of securing a good prize for it later. Two or three more leaves were reported to have been retained by other unscrupulous persons of that region.

Like myself, Dr. Belck enjoyed the unbounded hospitality of our American missionaries at Talas, who have proved a great blessing to many other European and American scholars visiting Asia Minor. While occupied with the exploration of the environments of Cesarea, Belck was fortunate enough to discover a new inscribed Hittite stele near the village of Boghche (meaning "bundle" in Turkish), which is situated about twenty-five miles farther west. The Rev. J. T. Fowle of the mission station at Talas, who kindly examined the stone for me, sent the following interesting details concerning the important monument, accompanied by a photograph, which is reproduced here for the first time: "The Hittite monument is found something more than a mile to the north-northeast of the village, as far as I could see without a compass. It is on the north slope of a small rough hill that descends to the Halys River (the Kyzyl-Irmak of to-day), some two or three miles away from the latter. As our time was very limited, I could not examine its surroundings much, but I saw nothing else that seemed to be the work of man. It cannot be in place, I think, for I saw nothing like masonry below it; and yet it stands very firmly, though the rough base is above ground." According to the same source of information, the stone is about five feet high, and at its base about fifty inches long and fifteen inches thick. The weight of the stone must therefore be about two tons, so that, without much difficulty, it can be moved to the Imperial Ottoman Museum at Constantinople, which even now contains the finest collection of Hittite monuments in existence.

The stele is pyramidal in shape, and has four inscribed faces. Four lines running around the whole stone divide each

face into four panels, with two lines of inscriptions each. The surface of the lower panel is raised slightly above the remaining ones. Without a good squeeze of the sixteen panels (containing thirty-two lines of inscription altogether), it is impossible for me to determine the contents of the legend inscribed upon this stone. The inscription is apparently clear and well preserved. From certain paleographical features of several of the symbols, which are engraved rather than cut out in relief, it would seem evident that the monument belongs to the eighth century preceding our era.

THE Egypt Exploration Fund has just issued to subscribers Part IV of "The Temple of Deir el Bahari. By Edward Naville, LL. D., Ph. D." This handsome folio volume contains Plates LXXXVII-CXVIII. The Shrine of Hathor and the Southern Hall of Offerings. In this volume there are no historical inscriptions. All the plates of which it consists represent religious scenes. The Southern Hall of Offering is the largest of the kind in the temple, since it was specially devoted to the funerary cult of Hatshepsu. The funerary rites are similar to such as we find in the tombs of nearly all epochs, in a more or less abridged form. Here we have all the animals, vegetables, incense, garments, brought to the deceased in an abundance proportioned to the high rank of the queen. The religious texts which accompany them are most archaic, and are already found in the Pyramids, where they are also connected with the offerings and with a long list engraved on both sides of Hatshepsu's Hall. A stele of the XIIth Dynasty gives a title to these texts; they are called the chapter "of providing abundantly for the table." Here is found a long religious text which was incorporated afterwards into a chapter of the *Book of the Dead*, which bears No. 178, with this title: "The chapter of raising the body, of giving it eyes, of making it possess ears, of fixing its head, of putting it on its base." This chapter, which has disappeared from the later versions of the *Book of the Dead*, is as follows:

"Rejoice Hunnu, lift up thy heart to purify thy body. They have eaten the eye of Horus, the olive which is in Or, for the small finger of Hatshepsu has expelled what was in the body of Osiris. Hatshepsu will never thirst, she will never hunger; she will never feel nausea, the deliverer Khas does away with hunger. O, you who fill, O, you who fill the vases, you chiefs who have charge of the water flood, he has commanded for Hatshepsu bread and beer (of Aman Ra); He who commanded is Ra himself. Ra has commanded them to those who fill this year with plenty, they seize them (the gifts) and give them to her; they take them in their hand, and they give her wheat and barley cakes and beer, for she is the great bull who smites Nubia. Hatshepsu has charge of the five loaves which are in the funerary chapel. There are three in heaven for Ra, there are two upon earth for the cycle of the gods. If one is uncovered the other is uncovered; if one is seen the other is seen. O, Ra, be gracious to Hatshepsu in this day after yesterday. . . . They give loaves to Hatshepsu; they make a festival to her in this day, (they give her) the things of Tum, the things coming from the eye of Ra, the things of the boat which arrives from the eye of the divine steersman; the offering of boiling water, of the flame, of the leg on the altar of Sashert, four measures (?) of water. Hatshepsu is rich, for Shu has not taken her wealth. Shu is rich, for Hatshepsu has not taken his wealth. The tributes of the East are doubled; they are thy bread. Awake, lofty judge (Thoth). Awake, you lying down; arise, you who are in Kensit, ancestors of the great trembler, who comes forth from the Nile, and of Apuat, who comes forth from Asert. The mouth of Hatshepsu is pure; the cycle of the nine gods being incense to Hatshepsu. Her mouth is pure, and this tongue which is in her mouth, for Hatshepsu hates filth; Hatshepsu is washed from impurity; she does not eat it, for she loathes it as Set when he is washed in the presence of the Rehui who sail through heaven, and walk with the god on his stand (Thoth). Feed Hatshepsu with you, for she eats from what you eat, she drinks from what you drink, she sits when you sit. She is mighty of your might, she navigates as you navigate, the tent of Hatshepsu is woven of Aalu seed, her running water is in the field of rest. Offerings are made to her among you gods; the libations to Hatshepsu are of wine, as to Ra. Hatshepsu goes around the sky like Ra, she travels over the sky like Thoth. Hatshepsu hates hunger,

she does not eat (taste) it. Hatshepsu hates thirst, she does not drink (taste) it. She is Hatshepsu, for when provided her bread by the everlasting one, and the goddess Uaz gave her life, then was born Hatshepsu. Hatshepsu was conceived in the night, she was born in the morning, and now she is among the followers of Ra, the ancestors of the morning star."

PROFESSOR DELITZSCH, in his article on "Babel and the Bible," in the *Open Court* for May, says: "I did not refer, in my closing remarks on page 233 of the April *Open Court*, to the highly important fact that the Babylonian and Assyrian methods of reckoning time, which were based on accurate astronomical observations of solar eclipses, etc., enabled us to determine the chronology of the events narrated in the Book of Kings,—a circumstance that was doubly gratifying owing to the discovery of Robertson Smith and Wellhausen—that the chronology of the Old Testament had been forcibly made to conform to a system of sacred numbers, which counted 480 years from the end of the Exile back to the founding of the temple of Solomon, and again 480 years backward from that date to the Exodus of the children of Israel from Egypt (I Kings vi: 1).

"We can also adduce in this place but a single, and that an inconspicuous, illustration of the far-reaching influence which the cuneiform investigations have exercised on *our understanding of the text of the Old Testament*,—a result due to the remarkably close affinity between the Babylonian and Hebrew languages, and to the enormous compass of the Babylonian literature. We read in Numbers vi: 24-27:

"'The Lord bless thee, and keep thee; The Lord make His face shine upon thee, and be gracious unto thee; The Lord lift up His countenance upon thee, and give thee peace.'

"Countless times has this blessing been given and received! But it was never understood in its full depth and import until Babylonian usage informed us that 'to lift up one's countenance or eyes upon or to another' was a form of speech for bestowing one's love upon another, for gazing lovingly and

feelingly upon another, as a bridegroom upon a bride, or a father upon a son. This ancient and glorious benediction, therefore, invokes on man with increasing emphasis God's blessing and protection, God's benignant and gracious consideration, and lastly God's own love,—finally to break forth into that truly beautiful greeting of the Orient, 'Peace be with thee!'

"But the greatest and most unexpected assistance that Babel ever rendered the philological interpretation of the Bible must yield the palm for wide-reaching significance to the fact that here on the banks of the Euphrates and Tigris as early as 2250 B. C., we find *a highly organized constitutional state*. Here in these Babylonian lowlands, having an area not greater than that of Italy, yet extraordinarily rich by nature and transformed by human industry into a veritable hotbed of productiveness, there existed in the third millenium before Christ *a civilization comparable in many respects with our own*."

THE first volume of a grand scientific work on the "Zoology of Egypt," by Dr. John Anderson, has just been issued in a limited edition of 100 copies, only 95 for sale. Nearly five years were devoted to collecting, with the result that over 1,500 specimens of Reptilia and Batrachia were brought together, of which more than 1,400 were permanently preserved. The greater part was presented to the British Museum; another set, all but complete, was also presented to the Museum of the Egyptian Government School of Medicines in Cairo, and a few of the more important species were given to some of the Museums of Europe.

This volume is a royal 4to., with 372 pages of text, maps of Egypt, Nubia, and the Sudan, woodcuts, and forty are colored, and eleven uncolored plates of reptiles and batrachians. The price of this volume is sixty-three dollars.

THE members of the Babylonian expedition sent out by the German Oriental Society have, in spite of heat, wind and dust, held out steadfastly at their post, and have brought to light many valuable memorials which, with those already unearthed, will some day give a faithful picture of the ancient metropolis, its streets, temples and palaces, and its social, intellectual and religious life. Up to now four hundred inscribed clay slabs have been found in the centre of the ruins of Babylon. Of only two of them are the inscriptions yet deciphered, but they are pearls of Babylonian literature. One tablet contains a great part of a celebrated Babylonian compendium which explains the Babylonian cuneiform characters. It is a very ancient dictionary, of great linguistic interest and of exceptional value practically. The second tablet contains nothing less than the litany which was chanted by the singers of the Temple of Esagila on the return of the god Marduk to his sanctuary. Marduk, or Merodach, was the son of Ea, and one of the twelve great gods of the Assyro-Babylonian Pantheon. His temple, Esagila, "the exalted house," became the national sanctuary of the whole empire. He also had a sanctuary at Sippar. He is twice mentioned in the Book of Jeremiah, and in Isaiah, as Bel. It was the custom to sing the litany which has now been found after the periodical procession to that grand pantheon which has been brought to light by the expedition, and which, it is hoped, by the winter will be completely excavated.

In the meantime Herren Koldewey and Andrae have made another important discovery, a temple of Ador, or Nineb, the tutelar god of physicians, hitherto quite unknown.

The German Oriental Society's account of these discoveries, which has just been published, also gives a minute description of an amulet, supposed to protect the wearer from the machinations of the demon Labartu. Labartu was an ashen hued being, who made people pale with terror, drank human blood, caused great sorrow, and was accompanied by a black dog. This amulet was once hung round a child's neck in order to drive off the demon.

We learn from the *Sunday School Times* that the Sultan of Turkey has presented the larger part of the famous temple library of Nippur to Professor Hilprecht, who in turn has presented it to Archæological Museum of the University of Pennsylvania. None of the stone tablets are later than 2000 B. C.

Professor Delitzsch has left for Babylonia, where he will resume explorations in connection with Koldewey. Andræ, a cousin of Mr. Hilprecht, will excavate the ruins of Abû Hatab and Fâra, in Southern Babylonia.

Dr. Banks, having been refused permission to excavate at Ur, has applied for Tell Ibrâhîm, a conspicuous mound to the northeast of Babylon, which represents the site of ancient Cutah (II Kings, xvii : 24-30).

In Egypt the excavations conducted by Dr. Reîsner for the University of California are continued on the eastern bank of the Nile, opposite the modern Girge. Here tombs of the close of the third and the beginning of the second century B. C., have been exhumed. Professor W. M. Flinders Petrie is again at work on the site of the ancient sacred city of Abydos. Having examined the royal tombs of the pre-historic period he will soon explore the city itself, an attempt of which was made by the great French Egyptologist, Mariette.

In the temple of Karnak, where for years past the Frenchman Legrain, has carried on excavations, the remains of a large colonnade, erected by King Sesostris I, 2000 B. C., have been laid bare, and here were found thirteen colossal statues of Egyptian sovereigns, most of them rulers of the middle empire.

Percy E. Newberry and the young American, Titus, who bears the expense, are making a careful excavation of an important ruin—now called Malgata by the natives, located somewhat toward the south of the famous large temple of Medinet Habu. The plan of the palace seems to have been quite similar to that of the palace which Amenophis IV erected for himself at Tel-el-Amarna, and which was several years ago explored by Petrie.

THE age of Beirut may be reckoned from an imperishable visitors' book, which dates back at least fourteen centuries before the Christian Era. Upon a living rock beside the remains of an old Phœnician road, chiselled from the face of the precipice before written history began—for they had no dynamite in those days—are curious tablets commemorating the visits of emperors and other distinguished men at various periods of the world's history, from the Egyptian Pharaoh in whose brickyard occurred the first great strike down to the German Kaiser, who honored this country with his presence in 1898. The first tablet relates to various expeditions of Sesostris, Rameses II, who refused to let Israel go until Moses demonstrated the expediency of that proposition. Another commemorates the presence of Sennacherib, who invaded Syria in the year 701 B. C. There are several other mementos of Assyrian and Egyptian kings, and it is remarkable that the tablets have been so well preserved all these many centuries. Marcus Antoninus, who reigned at Rome from 161 to 180, repaired the road and built new bridges, as we happen to know by reason of a fine Latin inscription, in which he designates himself as "The Conqueror of Germany." There is no such visitors' book in all the rest of the world, and no such register of arrivals at any place that we have ever heard of.

THE German explorers in Babylon have made an unusually interesting discovery. Inscribed tablets of clay are common enough, and examples of them are to be found in the principal museums of Europe. But in the excavations at Nischan-el-asinad 400 tablets have been discovered, many of which are of a novel character. Several may be considered as of the belles-lettres class. They were evidently used for teaching, and therefore may be regarded as presenting examples of the classic literature of Babylon. Some served as a dictionary, and on that account will be interesting to philologists. There is also a hymn which was chanted during the processions in honor of the god Marduk, whose temple has been brought to light by the German explorer.

THE May number of the *Open Court* contains a notable original article by Prof. Paul Haupt, the celebrated Assyriologist of the Johns Hopkins University, and editor of the *Polychrome Bible*. The title of the article is *Biblical Love Ditties*, in which he gives a new explanation and translation of the Song of Solomon, a critical Hebrew text of which he is soon to publish.

Never before has the history of Mithraism been written so authoritatively yet with such intense fascination as by Prof. Franz Cumont, whose articles on this subject are now appearing in the *Open Court*. It is not generally known that the religion of the Persian God Mithra came near winning the victory in its great struggle with Christianity in the days of the Roman empire. It possessed the colonial armies almost completely, and but for the uncertain turns of history the modern world might now be reading and studying the texts of the Zend-Avesta with the same love and ardor that it is devoting to the literature of the Hebrew Bible.

MAXIMILIAN STRECK has now issued the second instalment of his description of the territory of ancient Babylonia, according to the Arabic geographer. Part II contains the review of the literature dealing with Babylonian geography, and gives a list of the Sassanian kings, and a description of the various provinces and cities of Babylonia arranged in groups from Takrit to Samarra, and from there to Baghdad, and from Baghdad to el-Mada'in, and from there to Wasit. Full references to Arabic sources are carefully given, and a number of translations from Yakut and other writers are appended by Dr. Streck in support of the conclusions at which he has arrived.

A SUBSCRIBER has for sale, at a low price, a nice, clean set of Drs. Davis and Cobern's "History of Ancient Egypt in the Light of Modern Discoveries." This work has long been out of print and copies are very difficult to obtain.

THE tentative excavations made by the Berlin Royal Museum in Miletus have been so promising that a special organization has been effected in the German capital to push this work energetically. Enough funds have been secured to buy the whole peninsula on which the city stood, and which is now covered with vineyards, corn-fields, and cottages. The newly acquired territory includes the whole western half of the old city, together with portions of the necropolis, the "sacred way" that led up to the Apollo temple, as also the entire hill upon which the theatre was situated, and the harbor, at the entrance of which are found two colossal lions of marble, the recently uncovered market-place and public halls one hundred metres in length, and some fine Roman fountains, together with other ruins and remains. The whole territory belonging to the Germans covers one million square metres.

"THE Principles of our Divisions of Time and Space" is the title of a monograph contributed to the *Berichte* of the Royal Academy at Leipsic, by Professor Zimmern. The author states that in remote antiquity among the Babylonians the years as well as the months and days were originally divided into six parts, from which the sexagesimal system of reckoning originated. From a further subdivision of these parts, the common division of the year into twelve months, as well as of the day into twelve double hours (=24 hours), must be traced. The paper contains a number of valuable suggestions, among which we may have not a satisfactory explanation of the cuneiform expressions for fractions.

THROUGH the generosity of Mr. T. Wister Brown, of Philadelphia, a collection of four hundred cuneiform tablets has been purchased for Haverford College. By the desire of the donor, the collection is to be known as the "Haverford library Babylonian collection." The tablets were purchased of Mr. Gullabi Gulbenkian, of New York. They are inscribed in the cuneiform character of about 2,400 B. C., and are of various sizes. Some of them are large and flat, containing from two to five columns of writing on each side, while others are much smaller. A very interesting series of temple scripts, most of them $1\frac{1}{2}$ by two inches in size, contains a number of case tablets.

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and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archaeological richness of the soil of Egypt.

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The national office alone has the *data* of past subscriptions and records of the American Branch, where, too, may be seen copies of all our publications. Without endowment, the Society depends on subscriptions or donations to continue its work.

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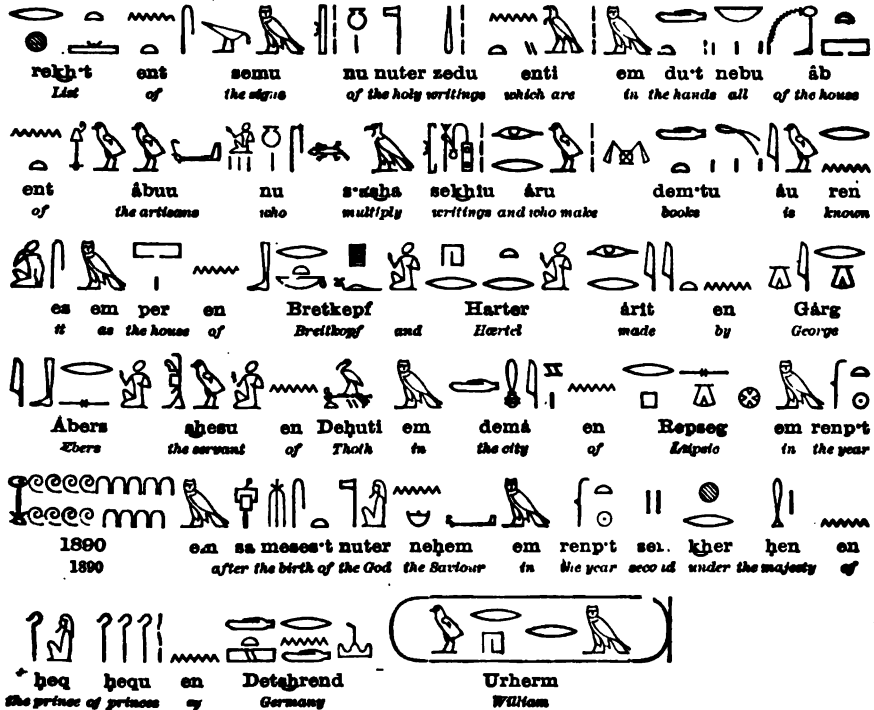
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No. 4

On Babylon's Ruins.

THE PALACE OF NEBUCHADNEZZAR.

THE visitor to Bagdad, if he is not confronted with many modern objects of interest beyond the kaleidoscopic details of a flourishing Eastern bazaar, has an embarrassment of riches to choose from in the way of archaic ruins. The valley of the twin rivers is literally strewn with the rubble of past ages. In his way over the desert the traveller tramples at almost every step on broken bricks that date back to the Babylonian period. His eye is constantly arrested by the sheen of potsherd that was burnt blue when the Mohammedan religion was in its infancy. The few landmarks of the dreary waste are mounds of sand-covered masonry such as Akarkouf or Birs Nimrud or Babel or the Arch of Ctesiphon, whose origin or intention is still sometimes a matter for conjecture in spite of all the science of the Nineteenth Century. Unfortunately, most of the remains of Mesopotamia's greatness are without interest or beauty, except in the eyes of the archæologist. One visits the Arch of Ctesiphon and the ruins of Seleucia because one has ample time to inspect them while the river steamer

ploughs its way up stream round the tortuous bends of the Tigris. Zobeide's tomb is within half an hour's ride of the Residency in Bagdad, and the strange pile Akarkouf, a mass of brickwork like Birs Nimrud, with less apparent meaning attached to it, is not much more difficult of access. Otherwise it is safe to assert that few foreigners would ever go near them. For my own part, fate took me to Babylon, because it happened to lie on the easiest route to Nejef and Kerbela, which have much more than a mere antiquarian interest, containing, as they do, rich shrines whither a yearly increasing stream of pilgrimage is directed, and which especially attract attention at present as points on the route of the much-canvassed Bagdad Railway. I am free to confess that in the event I found the ruins of Babylon much the most interesting feature of an eight days' tour, a fact which is accounted for by the presence at Babylon of the German exploring expedition under Dr. Koldewey and the extraordinarily kind way in which he and his colleagues, Dr. Weissbach and Mr. André, endeavor to make archæology easy for the most Philistine visitors.

ON THE ROAD TO BABYLON.

Babylon itself is some sixty miles from Bagdad, and the journey to and fro is a matter of forty-eight hours or less if one of the waggonettes which run daily to Hillah can be secured. But it is much more to the purpose to spend at least a week in going to Babylon, Hillah, Birs Nimrud, Kifl, Kufah, Nejef, and Kerbela. In this way a little circuit is made which is usually taken by travellers in the reverse order, but which I was obliged to accomplish in the order given because, owing to the crowd of pilgrims, a waggonette to Kerbela could not be procured and it was rather simpler to begin by riding on horseback to Babylon. The whole journey covers a distance of about two hundred and fifty miles by road and river, and cannot be done comfortably in less than seven or eight days, though sanguine guides believe that five are sufficient. The best way is to start with a horse for personal use and two good donkeys, one for baggage and the other for the use of a ser-

vant and interpreter, without whom the traveller who cannot speak Arabic is hopelessly at sea. A camp bed, blankets, and a few cooking utensils are the main essentials. The owner of the donkeys runs behind and makes himself useful by stabling and feeding the horse at night. The donkeys of the country can do their five miles an hour with great ease and keep the pace up for twelve hours out of the twenty-four for short journeys, and that is more than the average rider is likely to require. Leaving Bagdad at daybreak the caravan can make Mahmoudieh, the first village on the road, in four hours' steady going, after which a halt for breakfast or tiffin is desirable. Mahmoudieh has a fine new "khan" or caravanserai with clean rooms, for the better class of travellers, and as this is a great rarity in Mesopotamia it may be better for fastidious people to start later in the day and sleep the first night at Mahmoudieh. Otherwise one goes on from there to Haswa, just an hour beyond the spot where the road to Babylon and Hillah branches off the main route to Mosseyib and Kerbela.

SCENERY OF MESOPOTAMIA.

At Haswa, which is simply a "khan" with a few mud huts outside, the accommodation for the night is far from luxurious. The caravanserai is, as usual, a large, square, fort-like structure of mud bricks enclosing a yard round which are a series of niches four feet or so from the ground, intended to serve as resting places. Each traveller selects his own niche and tethers his horse beneath him. If all the niches are full there is a great raised platform of brick in the centre of the yard where he can spread his blankets. As the night was cold and rain threatened when I arrived, I secured the use of one of the huts outside, where horse and donkeys, and servant, and the owner of the hut and his family, made a comfortable party for the night. There is one advantage of such a lodging—that it does not tempt the wayfarer to lie slothfully in bed. I had finished breakfast and got well on my way before the sun showed above the level horizon, and before nine o'clock had passed Mahawill Khan, from whence a glimpse is first obtained of the big mound which marks the site of Baby-

lon and is still called Babel. The scenery of Mesopotamia requires very little description. The glaring, whitish brown of the desert is only relieved by very occasional patches of green where a canal gives water enough for agriculture. Owing to the drought this year rain-fed crops are entirely absent. The plain would be a dead level were it not for the remains of ancient canals, whose high banks are increased in size by frequent sandstorms, and generally magnified into low ranges of hills by the ever-present mirage. Occasionally a distant caravanserai looms high above the horizon like a great castle, growing disappointingly smaller and meaner as the traveller approaches, while towards the Euphrates marshes a great city seems sometimes to float in the distant haze, which contracts at closer inspection into a group of Arab tents. On such a featureless plain the bulky mound called Babel, though not more than a hundred and fifty feet high, and perhaps a hundred yards square, is an imposing landmark, standing high above the dark fringe of date trees which marks the sinuous course of the Euphrates.

HOSPITALITY OF THE DESERT.

As the rider proceeds beyond Mahawill Khan he passes a smaller mound on his left which has been the subject of fruitless excavations. Soon afterwards he enters a perfect mesh of old and new canals, crossing and recrossing one another in an apparently aimless fashion, until he passes through a gap in one bank higher than the others and more regular, which he may or may not recognize as the great wall of ancient Babylon. By this time he has left the mound of Babel on his right hand and has discovered that farther on to the front there are two other mounds of somewhat similar aspect, but less conspicuous because closer to the date groves by the river. On the first of these a number of dark figures are easily descried at some work which resembles a railway embankment; this is the famous "kasr" where Nebuchadnezzar once held high revelry. The second mound is surmounted by two small domes of obviously Mohammedan style, which seem absurdly out of keeping with the hoary remains of Babylonian great-

ness. It is here that a saintly Mohammedan has been laid to rest perched high on the buried structure of a heathen temple, a cuckoo's egg in the nest of a crow. The mound takes the name of the dead Mohammedan, and is popularly known as Amran. Striking off to the right front from the Hillah road immediately after passing the gap in the wall, I came in ten minutes to a date garden on the river bank hard by the "kasr" mound where a well-made outer door and a clean brick building denoted the residence of Europeans. Dr. Koldewey, whom I disturbed in the task of sorting out basket loads of broken bricks and pottery, came immediately to the gateway, waived all introductions, and showed me my room as if he had been expecting me for days, taking it for granted that I had come to stay. The hospitality of the desert seems to be infectious, for Dr. Koldewey and his colleagues, Dr. Weissbach and M. André, not only welcome all visitors, but take it almost as an insult if any Europeans pitch a camp within reach of Babylon, instead of billeting themselves on the German Expedition, and when this hospitality of the desert is combined with a feast of learning at which the men of science contrive to make one forget the immense gulf fixed between knowledge and ignorance, the traveller is indeed fortunate.

NEBUCHADNEZZAR'S BRICKS.

It is sometimes said that no European can become a great Chinese scholar and keep his reason. When it is remembered that there are at least as many cuneiform characters as there are Chinese characters in Giles' Dictionary—which contains, if memory serves, some fourteen thousand—and further that while in Chinese each character signifies primarily a single word, in cuneiform a character may stand for a word or a syllable or a phrase, some faint idea of the difficulties of Assyriology may be obtained. Then, when one understands that whereas Chinese is a living tongue, the key to the cuneiform character was lost two thousand years ago, and has to be deciphered without any aid in the shape of spoken language or tradition, one is filled with admiration, amounting almost to awe, of the men who can read off the writing on one of

Nebuchadnezzar's bricks more easily than the average Englishman can read a page of Chaucer. Not that Dr. Koldewey or Dr. Weissbach are really at all awe-inspiring. On the contrary, Assyriology, if you listen to them, becomes almost a simple affair, mainly because they scorn tradition and conjecture and believe only what Nebuchadnezzar plainly tells them by his writings and his buildings. In the light of such direct history the Herodotus of our youth becomes even a more unmitigated romancer than we ever suspected him of being. Gone is Semiramis and the hanging gardens of Babylon ; gone is Queen Nitokris and all her works ; gone, too, it must be sadly confessed, is a great part of that Babylonian magnificence which has been the by-word of ages. The fact is that until the German Expedition came to Babylon about three years ago, nothing much better than most untrustworthy tradition was known of the great city where the Jews spent their captivity. It is very doubtful if Herodotus ever saw Babylon with his own eyes, and by the time Alexander came to Mesopotamia, Babylon was well on the road to ruin. Centuries of rapine and sandstorm have converted the ruins into insignificant mounds of dust and débris in which the thrifty Arabs have mined for the well tempered bricks which they cannot bake to-day.

CENTENARY OF CUNEIFORM KNOWLEDGE.

All the modern village of Hillah is built of valuable inscriptions, of which not a single word could be deciphered a hundred years ago. It so happens that next September will be the centenary of cuneiform knowledge, for then just a hundred years will have elapsed since the first inscription was haltingly read. Fifty years ago, when the great French Expedition came to Babylon, the knowledge of cuneiform was so far behind what it is to-day that the French men of science may be forgiven for the extraordinary nature of their conjectures which gave to Babylon dimensions not far short of those of modern London with its suburbs, and thereby produced a wholly erroneous idea of what greatness in those days meant. Since then, under the auspices of Sir Austen Layard, Mr.

Rassam has added something to the common fund of knowledge by valuable discoveries, but compared to the extensive and thorough-going operations of the Germans he can hardly be said to have done more than scratch the surface ; and any traveller's book of the last twenty years will show what vague notions were held of the architecture and topography of the ancient city. To the least experienced eye the aspect of things to-day is entirely changed. Dr. Koldewey, with his two hundred Arab labourers, assisted by a miniature railway, has laid about two-thirds of the "kasr" bare, and the Palace of Nebuchadnezzar, or rather its foundations, live yet to tell the true tale of the past. At the present day everyone who builds a house in Bagdad or Busrah attempts to make his roof a little higher than the rest that he may look down on his neighbor. The same desire prompted the ancient Kings of Babylon to raise their palaces on mighty pedestals, so that the whole city might be beneath them, and since the Mesopotamian plain offered no natural point of vantage they were compelled to construct an artificial acropolis of brick and mortar. Practically all that is left to-day of the "kasr" is the foundation work or solid brick mass, though the Temple of Melita is partially ex-istant, and enough of the flooring and partition walls of the palaces to enable the explorer to draw fairly accurate conclusions as to the size of the rooms.

ROYAL APARTMENTS.

The whole "kasr" with its enclosing walls is about five hundred yards by three hundred, and it includes within its space three palaces, a temple, and a canal, besides a portion of the famous Holy Way which Herodotus described for us. Thus, the "kasr" bears some resemblance to the fort at Agra with its three palaces merging into one another, but there the likeness stops, for the citadel of Nebuchadnezzar can in no way have compared with the fort of the Moguls as far as size or architectural beauty or richness of material is concerned. Instead of the white marble and red sandstone of Agra, there is nothing but a monotony of mud bricks and burnt bricks in Babylon—good material of the kind, it is true, since they have

stood the wear and tear of ages, and are still as good as new, but still bricks and nothing more. The temples were built almost entirely of mud brick with whitewashed walls—which was considered good enough for the gods—and the largest of them were wretchedly small in comparison with the shrines of to-day. As for the royal apartments, they remind one somewhat of the Emperor's bedroom in the Forbidden City at Peking. As far as the explorations go, there is not, in fact, a trace of a room in the "kasr" which would be considered large enough nowadays for a lady's boudoir, with the exception of the great hall of the Mene Mene Tekel Upharsin incident, which may have been 50 ft. or 60 ft. long. This is the chief apartment of the southern palace, which has the advantage over the northern, in point of architecture and situation. The great hall faces south with a magnificent view over the larger part of the city. Before the hall is a court with a well and two round objects which may have been the bases of pillars supporting a portico or protections for the roots of two palm trees. Then comes the outer wall of the "kasr" going sheer down in a precipice of solid brickwork to the waterway which once was a wide canal, or perhaps a branch of the Euphrates itself. To the left of the Holy Way, whose brick pavement, covered with bitumen, is almost intact, crossed the waterway by a bridge long since departed, and proceeded in a long sweep to the great temple which lies partly disclosed in the mound which is called Amran. If we could replace the Euphrates or the canal in its artificial bed, and clothe the farther bank with date palms and blossoming fruit trees, if we could reconstruct the great temple on its brick mass in the place of the shapeless Amran, and build again the great edifice just to the left whose *raison d'être* is not now so much as conjectured, if we could repeople the Holy Way with the picturesque crowd of an Eastern city, or see it, perhaps, on the festival day when the great image of Nebuchadnezzar's favorite god was borne in triumph from the temple to the "kasr," and if we could fill up the dead space between the Holy Way and the distant city wall with the buildings of a

great Metropolis, and hear again the hum coming up to the terrace of the mart of the ancient world—if we could do all this, then, as we looked out from the hall of feasting where the concubines of Nebuchadnezzar once drank from the chalices of Jerusalem, we might not compare Babylon with London or New York or even Tokio, but we should admit that the captor of Israel had some reason to be proud of his handiwork. If for no other reason Dr. Koldewey and his colleagues would have a claim on our gratitude in that they have, so to speak, put Babylon in its place.

PAST GRANDEUR.

Historians nearly always give an exaggerated idea of past grandeur because they forget to put in the qualifying clause of comparison, and even men of science like the French explorers of fifty years ago went utterly wrong in their map of Babylon. Instead of an enormous square which included both Babel and Birs, fifteen miles apart as the crow flies, and extended over a huge space on both sides of the Euphrates, Babylon has been reduced to a comparatively small triangle, two sides of which were formed by walls running at a slightly obtuse angle to one another with the river subtending the angle and forming the main protection on the third side, just as the Jumna forms one side of Delhi and Agra. Dr. Koldewey estimated the extent of the walls as not greater than fourteen kilometres, or about eight miles. In other words, Babylon was ever so much inferior in size to modern Pekin, and the "kasr," though a massive structure, could in no way compare for magnificence with the Forbidden City. The great temple in the heart of the Amran mound may have been richly enough decorated with gold and precious stones, but it would certainly, if complete to-day, fade into insignificance beside the shrine of Hussein at Kerbela, and the lesser temples of Melita in the "kasr" and of Ninop beyond Amran were seemingly rather paltry affairs. What is concealed in the Babel mound will not be known until the German expedition turns its attention in that direction, but the main aspect of the city will not be altered by discoveries there. In fine, Baby-

lon if reproduced to-day would cut as poor a figure among the world's capitals as the Ormuz of the Sixteenth Century would among the commercial ports of the present. The best that can be said of it is that up to the present time its glories have never been surpassed in Mesopotamia. And even taking the shrunk circuit of the real walls, it need not be assumed that all the space within them was occupied by dwellings at the same time. It is usual in the East to find waste places within the walls of all large cities. An example is furnished by Nankin, where a good bag of pheasants may be got on any November day inside the city gates ; while in Persia there are few cities which are not half composed of ruins. There is no reason to suppose that things were very different in Babylonian times, and it is quite certain that the various cities round about Babylon rose to eminence at different periods.

THE QUESTION OF CANALS.

Another and more practical light which has been thrown on the district by the German Expedition has reference to the ancient schemes of irrigation which are rife in Mesopotamia. We should like to know if the climate of the country has changed and if the desert was ever a forest country. That it was not greatly different from what it is to-day may be gathered from the records of Alexander's time. Nebuchadnezzar certainly used other woods than the date palm in the construction of his palaces and temples whose names are preserved in the cuneiform character, though they cannot be identified. But these woods may have come from the Chaldæan hills above Mosul or even from the teak forests of Ceylon and Burma. What Nebuchadnezzar does tell us most plainly is that he built canals, and they were considered a great boon to the country. In other words, the problem which faced the agriculturist of Mesopotamia was much the same as it is to-day. Only the average visitor makes the mistake of attributing the existing remains of waterways which intersect the Euphrates country by the hundred to the public works department of the Babylonian. The German explorers, who are practically the only authorities on the subject, say that they

cannot identify any of these canals outside the walls of Babylon with the irrigation works of Nebuchadnezzar. On the contrary, the canals belong for the most part to the Mohammedan era, and, what is most important, they were never, probably, much more extensively used than they are at present. The reason why they are so numerous is not difficult to find. The Arab deals with a canal as he does with a house. He uses it and abuses it until it goes to rack and ruin, and then sooner than go in for extensive repairs he finds it simpler to build a new one. This accounts for the fact that the canal beds cross each other and often run close together in a way that shows conclusively that they were not all utilized at the same time. The casual observer who talks of the palmy days of Mesopotamia when the whole country was irrigated by canals needs to be reminded that there is no trace whatsoever of a great irrigation scheme for Mesopotamia, nor is it at all certain that there ever was a time when more canals were in use than at present.

ADVANTAGE OF REGULAR LABOR.

Again, the expedition, besides accomplishing excavations on a scale never attempted before, and making discoveries far beyond the dreams of previous explorers, has had a most beneficial effect on the surrounding country. Only a few years ago the mounds of Babylon concealed scattered villages, from which hungry Arabs stole out at night to rob the caravans passing between Hillah and Bagdad. Lying in wait behind the ancient walls or the sides of disused canals they pounced easily on their prey, and made all traffic on the road risky and expensive. Now the whilom brigands are working peacefully at the excavations, having learned the advantage which regular labor has over chance depredations. I have heard it said that it will be impossible to get any decent labor for the purposes of the Bagdad Railway out of the Arabs; but Dr. Koldewey's experience rather tends to disprove this theory. In a small way he has got distinctly satisfactory results. The ordinary wage is three good piastres a day, equivalent to sixpence in our money, and though the ill-fed Arabs

were poor workmen from the outset they settled down to their task after a month or two of experience and regular food, and on the whole they answer the purpose exceedingly well. They cannot do the work of the European navy, but then you can get at least four Arabs for the same pay that the poorest British laborer would demand. Dr. Koldewey can always get more labor than he requires, and I have been told by many people in Hillah and Nejef and Kerbela that the supply of labor at sixpence a day is practically inexhaustible. When it is remembered that the soldier gets his food and clothing and a nominal three shillings and fourpence a month, which is never paid oftener than once in six months, and sometimes not even then, it will be seen that sixpence a day paid with perfect regularity is almost wealth to the Arab in a country where grain is exceedingly cheap. Dr. Koldewey pays his men "bakshish" for any particular discovery which is made, partly to give them an interest in the work and partly to prevent robbery. The result is that he has only had one case of robbery in three years' experience. Just before I arrived he had unearthed a bas-relief on the brickwork of the "kasr" which had delighted the Arabs exceedingly. It was a beast with the legs and feet of a lion, but the skin, head, and forked tongue of a snake, with a pair of horns and the tail of a scorpion, altogether a notable creature, which seemed to have stepped straight out of the vision of a Daniel or an Ezekiel. The rate of "bakshish" for such a discovery was naturally high, and the Arabs were well contented.

THE FIELDS OF ARCHÆOLOGY.

The main result is that Babylon, instead of being a dreary waste of sand undulations and mounds, has taken such definite shape as to suggest, at all events, to interested travellers the brave days—which were not so very brave—of Babylonian greatness. I would endeavor at greater length to show what a debt of gratitude travellers owe to the German explorers, were it not that it is foolhardy for an outsider to wander at large in the sacred fields of archæology, into which I may have already intruded too far to escape rebuke for unconscious error.

H. J. WHIGHAM.

Further Exploration of the Palace of Knossos.

ON February 14 last I was able, thanks largely to the generous assistance given through the Cretan Excavation Fund, to resume the work of excavation in the prehistoric Palace of Knossos. It may be said at once that the results of this season's work have, so far, not fallen below the high level of the two preceding years. Great difficulties have, indeed, been encountered, both from the persistent and quite exceptional rainy weather and from the constant necessity of propping up and even of partially reconstituting walls in order to preserve the remains of upper stories which distinguish the recently excavated parts of the Palace from almost all ancient buildings. The conservation of these seemed such a plain matter of duty that neither labor nor expense has been spared to this end; and, thanks to the constant watchfulness of my assistant, Dr. Mackenzie, and the architectural resources of Mr. Fyfe, the difficulties and not inconsiderable dangers of the work have been so far overcome that throughout a whole quarter the upper plan of the building is now almost as clearly marked as that of its ground floor.

Those who have followed the former course of the excavations may remember that their result had been to uncover an Eastern wing, which seems to have been mainly reserved for State and religious functions, business and storage, a great central Court, and beyond it to the east a part of what seemed to be the Royal residential quarter. At the close of last season's work a staircase had come to light here, leading down by a triple flight to a hall with double tiers of colonades, and beyond it a larger columnar hall or *Megaron*. On the upper level north of these ran a corridor beneath which another corresponding passage of lofty dimensions has now been cleared out, originally lit by a large window opening on the light-well of the larger hall. The clearance of this was marked by the discovery of a very extensive deposit of inscribed clay tablets—the largest, indeed, yet discovered—including about 100 perfect documents dealing with Palace accounts. The decimal system is here much in evidence, and

a large proportion of the tablets deal with percentages. With these were several large clay impressions of what must certainly have been a Royal signet ring, exhibiting a goddess and her attendants, of which a counterfeit matrix was found last year in another part of the building—a proof that fraudulent procedure was not unknown even in the household of Minos.

The spacious chamber bordering this corridor, which from the signs cut on its walls I have called the "Hall of the Double Axes," was found to have a double portico at its further end, facing both south and east. In its south wall had been already visible last year a doorway leading to a finely paved passage with a "dog's leg" turn, as if to insure the privacy of some important room beyond. Here has now been uncovered a quite original chamber flanked on two sides by a high stylobate, which also serves as a base for seats, between the original pillars of which light was obtained on the one side from a portico; on the other from an area with a back wall stepping back above. On the west side of the room an opening in balustrade gives access to a small bath-chamber, above the gypsum lining slabs of which a fine painted frieze of spirals and rosettes was still partly clinging to the walls. Remains of a painted terra-cotta bath were found near. Of the wall paintings that originally adorned the room itself and the portico beyond very interesting remains were also found, though in a fallen condition. Quite an aquarium of fish has here come to light very naturalistically rendered, including parts of two large dolphins and many smaller fry, some of them complete. This discovery supplies the counterpart to the fine fresco showing flying fish found by the British school in the prehistoric settlement of Melos—a work which must now be definitely assigned to an artist of the Knossian School. Here, too, as those different tones of blue had to be mainly reserved for the fish themselves, the sea water itself was indicated by azure wreaths and coils of dotted spray on a white ground. The expedient is most artistic, but could anything be less "classical"?

The upper part of an elegant lady in a yellow jacket and light chemise introduces us to a different class of subject. Her flying tresses and outstretched arm suggest violent action and this is still more perceptible in the subject of another fresco fragment showing a more nude female figure in the act of springing from above and seizing the horns of a galloping bull. Remains of a series of scenes exhibiting female toreadors were already found towards the close of last season's dig, and it has now been possible to reconstitute a complete panel of one of these fresco designs. The whole is a *tour de force* of ancient circus shows. A Mycenæan cowboy is seen turning a somersault over the back of a charging bull to whose horns in front clings a girl, in boy's costume, while another girl performing behind, with outstretched hands, seems to wait to catch her as she is tossed over the monster's back. The fallen body of a man beneath another bull brings out the grimmer side of these Minoan sports.

A very interesting feature of the newly discovered hall, which will be specially appreciated by Homeric students, is a private staircase opening to its north wall and leading up by a double flight to its upper rooms. On the west side of the hall opens a passage leading to what must have been the most secluded part of this residential quarter of the palace. Here, again, remains of the upper-floor levels are well preserved, and a stone bench is still in its place against the wall of one of the upper rooms. The innermost of this group of chambers have as yet been incompletely excavated, but the work here has already been productive of some important results. At one point are remains of what appears to have been a wooden staircase, the upper part of which was found literally choked with broken seal impressions from what must certainly have been a secretary's office on the upper floor. One of these impressions, though only a fragment, is of great interest as bearing part of the impress of a late Babylonian cylinder, thus supplying direct proof of correspondence with the East. A very remarkable feature of this quarter of the palace is the elaborate drainage system. The well paved floors are under-

aid by quite a network of stone channels, in places crossing each other at different levels and roomy enough to allow a man to crawl along them. A succession of stone shafts leads down to these from the upper story, in one case apparently connected with a latrine, of which a curious, and in some respects, very modern example also occurs on the ground-floor. In another part of the palace sections of a terra-cotta drain pipe have been found of a most advanced form, provided with stop-ridges.

South of the truly Royal group of chambers above referred to is another quarter, with smaller rooms, perhaps mainly occupied by servants and minor officials. Archives were also kept here, as is shown by the discovery of parts of two hoards of inscribed tablets. One contains lists of persons indicated by the man-sign; the other refers to the armoury, and exhibits, besides the linear characters of the inscriptions, outline figures of swords. In addition to these finds of tablets, the pottery of this and the adjoining region has produced some quite new illustrations of the prehistoric writing of Crete. Besides *graffiti*, a fragment of a Mycenæan vessel shows a painted inscription analogous to those of later Greek vases, while the inside of a cup is filled with three lines of linear inscription written in ink, like those of Egyptian *ostraka*. Near the magazine containing the tablets was another with vases in the earliest palace style, some of them painted with very naturalistic lilies. An adjoining chamber contained a kind of domestic shrine of the highest importance in its bearing on the local cult. On a small dais, beside a tripod of offerings, and with a miniature votive double axe of steatite before her, rose a painted terra-cotta figure of a goddess, pillar shaped below according to the old religious tradition, and with a dove on her head, while in front of her stood a male votary holding out another dove. That a goddess was associated in the palace cult of the double axe further appears from a gem on which a female divinity is seen bearing this symbolic weapon in her hand.

On the eastern slope of the hill the limits of the palace have

extended themselves beyond all anticipation. A good deal of denudation has here taken place, but among the finds are remains of a large architectural fresco with realistic imitation of veined marble, and stone jars more capacious than any yet brought to light. A stone spout jutting out from a neighboring wall and connected by a conduit with an oil-press above, explained at once their contents and their means of filling. Further down and here forming the outer eastern boundary of the palace, are massive lines of supporting walls; at one place five are within another at intervals of only a foot or so, and a bastion with ascending flights of steps flanked by curious water-runnels.

Some excavation has yet to be carried out in the central parts of the eastern quarter, and the boundaries have yet to be delimited towards the northeast; but there is every hope that the main work may now be completed by the end of the present season. The remains already brought to light cover an area of about five acres, and their exploration may be said to have opened to the eyes of history a new world, already ancient when Homer sang, but presenting a civilization in some respects strangely modern. It would seem, indeed, as if the brilliant and unexpected character of the finds was likely to maintain itself to the last. The exploration, now proceeding, of the basement spaces within the upper Eastern Terrace has brought to light, below the level of the later Palace, walls belonging to a still earlier Royal dwelling. Within these were fine painted vases of the older class, the decorative designs and elegant contour of which sufficiently attest the high artistic development attained here in this still more archaic period. In this early stratum was also found a miniature vase of gold and porcelain, the thimble-like receptacle of which may have contained some perfume as precious as attar of roses. Here, too, as if to illustrate the continuity of the local cult, were remains of a miniature pillar shrine of painted terra-cotta with doves perched on its roof. But one of the later Palace basements, at a slightly higher level than this, contained an architectural record of still more universal inter-

est. This is the remains of a mosaic, consisting of small porcelain plaques, which, in its original form, seems to have represented scenes disposed in various zones recalling the subjects of Achilles' shield—the walls and houses of a city, a river, a vine and other trees, warriors with bows, spears, and throwing sticks, besiegers and defenders, and various animals. But the most surprising part of all are the houses of which the city is composed. Fragmentary as are their remains, it has been possible to reconstitute about a couple of score of these. The varying character of the structure—stone, timber, and plastered rubble—is accurately reproduced; and the walls, towers, gateways—a whole street of a Minoan city rises before us much as it originally stood. But what is even more surprising than the fact that the elevations of these prehistoric structures should be thus recovered for us intact from the gulfs of time is the altogether modern character of some of their features. Here are three-storied houses (some of the semi-detached class showing two contiguous doorways) with windows of four panes, or double windows of three panes each, which seem to show that the inmates of the houses had actually some substitute for glass.

ARTHUR J. EVANS.

Palestine Exploration Fund.

THE *Dictionary of the Bible*, edited by Professor Hastings and others, and published by the Messrs. Scribner, deals, in its fourth volume, just issued, with the Tabernacle and the Temple, giving the latest views of Biblical scholars. The Tabernacle is treated by Professor Kennedy of Edinburgh, and the Temple by Professor Davis of Bangor, Wales. Both articles are very full, and show profound study of their themes by the writers. If we do not wholly agree with their conclusions it is simply because they have not kept so closely to the Biblical descriptions as other students have done. Here criticism makes strange work, for it says of the descriptions given in Scripture that they are not one but are made up of accounts not agreeing well together. Thus the critic as-

sumes to discern one statement as correct and the next as of a later date and inferior accuracy, and thus he does not hold himself to reconstruct the Tabernacle, but to reconstruct the account of it, and then to make up the building as he conceives it to have been and not as it is said to have been. Of course there can be no test of the result but our respect for the scholar since the description itself is discredited, and this is a most unsatisfactory conclusion to be reached.

Professor Kennedy has no serious fault to find with the description of the Tabernacle until he comes to the boards forming its sides. Here he confessedly departs from all others. He first leaves the Bible account of the boards for the Jewish tradition and then he abandons that for a pure imagination of his own. Jewish tradition, which always exaggerates, gives the boards a thickness of one cubit, and Dr. Kennedy calculates that they would each weigh about a ton, and therefore he rejects the idea, and substitutes a hollow frame, that is, a board from which the central part is removed, leaving only a skeleton of sides and ends. He is so much pleased with this that he pictures it, and then pictures the Tabernacle so formed, making it look exactly like a hencoop, or a box for berries.

Now, what were these boards to do? They were to make the Tabernacle a closed building, just as the Arab makes his tent by using a permanent wall of stones or a temporary matting of reeds. He thus secures privacy. So was it with the Tabernacle. The boards not only helped, with the pillars, to sustain the canopy, but they enclosed the holy place. Starting from the Oriental point of view, the Tabernacle is very easy to reconstruct, but starting in ignorance of the Oriental tent it is not strange that difficulties are found, only removable by confounding tradition with revelation and then doing violence to both. Thus, Dr. Kennedy does not believe that the Biblical account is true, but was invented long after Moses' time, and he denies the capacity to make the Tabernacle to "the unorganized body of Hebrew serfs and nomads that meets us in the oldest sources of the Penteteuch."

Such language requires no comment, for it repudiates the Scriptures as counterfeit.

In writing of the Temple, Professor Davis, apparently an older man, is more temperate, but again we find an entirely new idea not in harmony with the Biblical facts. All the buildings of Solomon are placed in one group and within one court. The temple is placed where it belonged, then south of it and also facing east is placed the palace, south of this again "the throne porch" and south of that the "porch of pillars," and then still further south "the house of Lebanon." This arrangement seems to militate against the statement of the text that the porch was a part of the house of Lebanon and that the porch of the throne was a part of the first named porch. Moreover, Dr. Davis does not seem to have been upon the ground, or he would not ignore the deep valley between Moriah and Ophel and make the outer court of one level stretch so far southward.

But stranger still is the statement that, "in order to make the rock-crowned Moriah fit for building upon, the rocky surface would have to be levelled." Who does not know that the summit remains and has always remained perfect, now guarded by the Mosque of Omar, and showing the untouched surface? To cut it off was precisely what Solomon did not do, and hence the necessary elevation of three courts, which is here ignored.

There are other equally interesting points in this volume, and one is tempted to remark upon Sir Charles Wilson's identification of the city of David with Ophel, but it cannot be done in a brief space.

As I am expecting to be away from home for a time, though the interests of the Fund will be provided for, I shall be very glad to receive, as soon as possible, all subscriptions which have not been remitted for 1902.

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Book Reviews.

ARCHÆOLOGICAL History of Ohio. The Mound Builders and Later Indians. By Gerard Fowke. No other state in the Union affords such rich material for the archæologist as Ohio, and no work of equal character and completeness as Mr. Fowke's book has been produced by any other state. Mr. Fowke has explored the state thoroughly, and has verified all of the statements made in this book, and it is a model of scientific accuracy. It therefore contains no erroneous and exaggerated statements or deductions formed upon the work of other explorers or writers, but all of the records of former explorers have been reviewed, condensed and compared, working theories have been formulated, and order has been brought out of chaos.

In regard to the various theories regarding the origin of the mound builders, Mr. Fowke says: "It is unfortunate that we are not yet in position to make more than a guess—and only a plausible guess—at an answer; but such is the case. Pages could be filled with a list of authors who have advocated theories based on resemblances, most of which possess no special significance. Too often their productions are incoherent collections of irrelevant facts, ingeniously woven together with uncertain traditions, and colored by vague descriptions borrowed from imaginative travelers," and he concludes: "In spite of the vast amount of study that men have given to the matter, we do not know when, how, or by whom, America was settled, or whether it was ever 'settled' at all, in the ordinary meaning of the word. Ethnologically, the areas east and west of the Rocky Mountains are essentially different. There is manifest, too, a wide variation in character among the races inhabiting the three grand divisions of the continent; greater than would be produced by climate alone. These facts indicate more than one line of migration, leading back to different starting points; yet, given time enough, all these stages of culture may gradually evolve in various branches of one tribe developing under radically dissimilar circumstances."

Mr. Fowke considers that all known facts are at variance

with the belief that large additions to population may have come from either Europe or Africa, unless in times so remote that little trace now survives of influence from that source. The western coast may, however, have been accessible to primitive Asian peoples by way of Behring Strait; along ocean currents; or by means of islands in the Pacific, now submerged. The center of distribution for the first emigrants was probably that part of the Pacific coast containing the Gulf of Georgia and the mouth of the Columbia river. From here they spread southward along the coast and eastward over the Rocky Mountains. This dispersion dates so far in the past that different tribes of Indians now vary as greatly from each other in psychological attributes as do different nations of Asia or Europe. When one part of the American race started eastward and the other southward from their pristine home the separation was final. The Aztec, the Indian of the Pueblo, the Mound Builder, and the hunting Indian all differed in their manner of living and their social customs. It is probable that the culture status of each particular group developed where it was found, than that any one should be transformed into another with no intermediate stages.

Mr. Fowke considers that nothing yet discovered proves for any of the Mound Builders a higher intellectual capacity than is, or was, possessed by more than one well known tribe of American Indians. There were several mound-building tribes within the limits of the United States, who may, or may not, have been related or contemporaneous. Nothing is to be learned of the origin of the American Indians, or, as a corollary, of the Mound Builders, by a comparison of their customs or implements with those of foreign peoples. There is no probability that any manuscript, inscription, or other records, will ever be discovered, which will aid in solving the unanswered questionings concerning the Mound Builders.

Mr. Fowke proceeds through six hundred pages to consider thoroughly the mounds and enclosures of Ohio, treating them under the following heads: (1) Enclosures on hills or level lands; extent, possible uses, situation in regard to topographi-

cal surroundings. (2) Mounds ; size, situation, contents, similarities and differences. (3) Village sites ; same as mounds. (4) Customs and methods of life so far as analogy by comparison with known peoples will justify us in assuming. (5) Distribution of various sorts of remains. (6) Description and explanation of the various classes of relics. The Indians, their migrations, manner of life, various stages of culture, etc., are also considered. This book is issued under the auspices of the Ohio State Archæological and Historical Society. There are over 300 illustrations. (Columbus, Ohio, State Archæological and Historical Society. 8vo. pp. 760).

THE Tenth Memoir of the Archæological Survey of Egypt is devoted to the Rock Tombs of Sheikh Saïd, by N. de G. Davies. The cliffs of Sheikh Saïd, on the eastern bank of the Nile opposite the town of Mellawi-el-Arish, and about 180 miles south of Cairo, were chosen in very early times as one of the chief places of burial for persons of importance in this district. The tombs of Sheikh Saïd lie about a mile south of the village of El Bersheh, and the visitor who approaches them from this direction can easily discern the dark entrances to the tombs in the face of the cliff. Here were the tombs of the Governor Imhetep, the Lady Henent and her husband, Prince Van, Hepa, an official connected with the royal gardens, and many others. These tombs date from the decadent period of the VIIth and succeeding dynasties.

These tombs have often been described, by Hay in 1826, Nestor de l'Hôte in 1838, Wilkinson in 1841, the Prussian Expedition under Lepsius in 1843, Prisse d'Avennes in 1844, Petrie and Griffith in 1887, and Newberry and Carter in 1892-93. Mr. Davies describes in the present work eight of these tombs. A feature of the tombs at Sheikh Saïd is, or rather was, the later inscriptions added by descendants of the ruling families, who, on visiting the ancient necropolis of the capital in which their ancestors rested, took this form of showing their reverence for those who had preceded them.

Says Mr. Davies : "In spite then of the unpromising nature of the materials at Sheikh Saïd, we can trace, as in a worn and broken mirror, some of the varying fortunes of this province, and may hope that our attempts to reconstruct its history during the Old Kingdom will be somewhat less hazardous in future. . . . Here, as elsewhere, the end of the Old Kingdom is lost in almost complete darkness." This handsome quarto volume contains thirty-four plates with frontispiece.

Archæological Notes.

IN the June number of *Man*, Professor Flinders Petrie gives some of the results of his excavations at Abydos. The main result of his work during the past winter has been the thorough connection of the prehistoric and historic remains. In past years Prof. Petrie had explored the prehistoric age, and the system of sequence dates had enabled him to bring the various stages of undated remains into their consecutive order ; and in the last two years the royal tombs of the earliest dynasties had yielded material which placed the civilization of some eighteen reigns new to us. Now we have the connection of the two scales, and pass from years into sequence dates without a break.

The ground which furnished these results is a town just outside the temple of Osiris, and within the great *temenos* of Osiris of later age. This town proved to have been started at about the time of the earliest kings of Abydos, three centuries before Mena and the first Dynasty ; it continued to grow upward by successive strata of rubbish and weathered *débris* through all the history ; but the upper parts have been removed by the natives for earth, and so we had only the strata of about 5000-4000 B. C. to deal with. The town was founded on the clean sand edge of the desert ; and Prof. Petrie only worked those parts where he could still reach the basal sand, and so have a starting point for measurement. All the things of importance, all the flints, and the pottery, were levelled in inches over the sand and recorded. That the town was wide-

spread and grew regularly is shown by the narrow limits of level at which some objects are found; eight examples of a type of flint scraper, which were found over some 200 feet of ground, were yet all within 15 inches of extreme range of level. Also the pottery shows clear limits for several types.

The present result, from comparing the pottery and stone vases with those of the royal tombs and the prehistoric sequence dates, is that we can place as contemporary:

Sequence Date.	Town Level.	Tomb of King.	Approximate Date.
76	0	—	? 5,000 B. C.
77	10	—	“ “
78	20	Ka	? 4,870 “ “
79	40	Mena	4,715 “ “
80	55	Zet	4,627 “ “
—	70	Den	4,584 “ “
—	90	Qa	4,514 “ “
—	110	Perabsen	4,373 “ “

Prof. Petrie then proceeds to describe the flints, pottery, etc., and gives 19 illustrations.

PROFESSOR A. H. SAYCE, in article in the *Homiletic Review*, for June, entitled “Freshest Light from Egypt,” says: “Few seasons of work have been more productive to the excavator than the one that is now closed. At Abydos Professor Petrie has completed his clearance and examination of the royal tombs of the first dynasty. A little to the south the prehistoric graves of El-Amra have been excavated by Meons, McIver and Wilkin, while about ten miles to the north, near the village of Mahasna, the huge brick ‘mastabas’ or tombs of two early kings of the third dynasty have been discovered and opened by Mr. Garstang. On the opposite side of the Nile, immediately opposite Girga, a vast prehistoric cemetery has been systematically explored by Dr. Reisner at the head of the American expedition, and the chronological sequence of the graves and pottery of the so-called prehistoric period of Egypt is at last definitely ascertained. At El-Kab, between Esna and Edfer, Mr. Somers Clarke and myself have endeavored to fix the date of the great brick walls by which the ancient town was surrounded, and in the course of our excava-

tions I fell across another 'prehistoric' cemetery which must have been covered by the sand, and so preserved intact, but a few months after the last body had been deposited in it. Even its boundary wall of brick, which rose to the height of a foot above the level of the ground, remained perfect and uninjured.

The main results of the excavations which have been carried on in Upper Egypt during the last few years can now be summed up and put into something of like scientific form. The time has come for indicating the principal conclusions to be drawn from them, and for sketching in outline the new chapter that has been opened in the history of Egypt and of civilized man. The veil that so long covered the beginnings of the Egyptian monarchy has at length been lifted, and we have learned that the traditional account of it, which the 'higher criticism' had 'demonstrated' to be 'fabulous' and 'mythical' is, after all, absolutely correct. And what is more, the tacit assumption of the late introduction of the art of writing which underlies the arguments of the 'higher criticism' is once more shown to be false. Long before the age of Abraham the people of Egypt were reading and writing and keeping a record of current events. The culture of Egypt in the time of the first dynasty was, in fact, just as advanced as it was in the time of the fourth. The artistic perfection of many of the objects found by Professor Petrie is simply marvelous. Never in any subsequent period in Egyptian history were the hieroglyphic characters engraved with greater skill and artistic finish than in the reign of King Den, the third successor of Menes. Indeed, the tomb of the king is itself a proof of the advance that had already been made in art and mechanics. It is a stately structure, and the huge slabs of granite with which it was paved show not only what progress had been made in the craft of the quarrymen and stone-cutter, but also that the Egyptian engineers had already solved the problem of conveying large masses of stone down the Nile. But we have only to glance at the smaller objects found in the tombs of King Den and his predecessors to assure

ourselves that in artistic workmanship the Egyptians of the first dynasty had little to learn from ourselves. Exquisitely carved ivories and vases of alabaster or harder stone testify at once to the taste of the Egyptians of that remote period, and to their mechanical knowledge. The world of the Egyptian first dynasty was one in which culture was already old."

CONTENTS of the *Proceedings* of the Society of Biblical Archæology: Vol. 24, Parts 4 and 5. The Book of the Dead, Chapters cxi-cxliii, Prof. E. Naville—Notes on Greek Transcriptions of Babylonian Tablets, F. C. Burkitt—Dwelling Houses in Egypt, Dr. W. Pleyte—Some Unconventional Views on the Text of the Bible, III, Sir H. H. Howarth—An Arabic Version of the Prologue to Ecclesiasticus, Stanley A. Cook—*Ani-pani Ili*, illustrated from the Hebrew, E. J. Pilcher—Manuscript Portions of three Coptic Lectionaries, J. E. Gilmore—Egyptian "Foundation Deposits" of Bronze and Wooden Model Tools, E. Towry Whyte.

Professor Naville has undertaken to complete the translation of the *Book of the Dead*, commenced by the late Sir Peter Le Page Renouf. Says Professor Naville: "Renouf, like many eminent scholars, had his learning chiefly in his head; his notes are very scanty, mere scraps without any methodical order. There is not a line of written translation left, beyond what he printed himself. Thus, for the translation of the following chapters, I was entirely dependent on the part already published, and I had constantly to refer to those chapters, in order to know the sense which Renouf would have given words and sentences I came across in the course of my work. I endeavored, as much as I could, to translate as Renouf would have done. Whenever it was possible, I used his words or his readings, although I did not always agree with them. I followed his choice of texts. He generally took the oldest one he had which he frequently found in my edition. On the whole, I tried to continue the work on the lines which Renouf himself adopted. Thus it cannot be said absolutely that this translation is my work; Egyptological scholars will soon rec

ognize what is mine, and the interpretations for which I am not responsible. I beg the reader to look at my work in this light, and to remember that at present any translation of the *Book of the Dead* is tentative and provisional, and liable, with the progress of our knowledge of Egyptian, to undergo considerable changes."

SAYS Professor Sayce in the June *Homiletic Review*: "This neolithic population of primeval Egypt was subjugated by the Pharaonic Egyptians. Their language with its Semetic elements shows that they must have come from Asia. So, too, does the knowledge of copper, which they brought with them. But it is the objects found in their tombs that indicate the particular part of Asia from which they migrated. The Egypt of Menes and his immediate successors made use of the same seal-cylinder as that which characterized Babylonia, and, as in Babylonia also, clay was employed as a writing material. Now in Babylonia this was natural and obvious. There was no stone there, and consequently every pebble was of value. The stone-cutter's art first developed in the Babylonian plain, where the pebbles were cut into the shape of cylinders and engraved with figures and written characters. Clay, too, was literally under the feet of every one, and seemed of itself to suggest that the cylinder should be rolled over it, leaving on its surface a permanent impression of the engraved characters of the seal. In Egypt, however, the contrary of all this held good. There stone was plentiful, and clay, such as could be used for retaining an impression, was scarce. There was no inducement to cut the pebbles, which covered the face of the desert, into a peculiar form and employ them in the Babylonian manner, and only in a few places could clay be found which was not loamy and mixed with sand. It is only from Babylonia that the use of the seal-cylinder could have originally come.

"It is only in the age of the first dynasties that the seal-cylinder was used in Egypt. As time went on it fell more and more into disuse, until finally the scarab took its place. It

was unsuited to the valley of the Nile; the conditions which caused it to be invented in the alluvial plain of Babylonia did not prevail there.

"There are other facts besides which point in the same direction and lead to the belief that the culture of Pharaonic Egypt was derived from the banks of the Euphrates. The Pharaonic Egyptians seem to have crossed the straits of Babel-Mandeb, carrying with them the weapons of metal with which they subsequently overcame the aboriginal inhabitants of the Nile valley, and to have reached the Nile itself in the neighborhood of El-Kab and Edfer. That they must have passed along the southern coast of Arabia was first pointed out by Dr. Schweinforth. Certain of the gods of Egypt were said to have come from thence, like the incense that was burned in their honor, and several of the sacred trees were natives of Yemen, but not of Egypt, where they became extinct as soon as they were deprived of the protection of religion.

"That Babylonia should have been the first home of the civilized Egyptians is a striking verification of the Biblical account, which also makes the plain of Shinar the original home of civilized man. It is the second conclusion that may be drawn from the excavations and researches of the last few years."

THE only foreign learned organization in the city of Constantinople is the Russian Archæological Institute founded in 1895. Its recent annual report, published by the Director, Professor Uspensky, shows that it is rapidly becoming the literary and learned center for the whole Slavic colony in the Turkish capital, as the Servian and Bulgarian officials and scholars also participate in the work, especially in attending the lecture courses given by the Director on Byzantine history. The Institute has a museum of its own, particularly well supplied with material for the study of Byzantine archæology and history. The Russian Ambassador presided at the recent annual sessions of the Institute.

THE twelfth part of Dr. Muss-Arnolt's "Concise Dictionary of the Assyrian Language" has appeared, comprising *nussuqu* to *simtu*. The great advantage which this work enjoys over Prof. Delitzsch's "Assyrisches Handwörterbuch" consists in the full references it gives to the various Assyriological publications, in which the meaning of words have been settled or discussed. The student is thus furnished with the means of examining for himself the evidence on which a particular meaning has been assigned to a word, and in the case of a word of doubtful meaning he is supplied with a list of the different renderings that have been suggested for it. In a language such as Assyrian, in which so much still remains uncertain, the advantages of this arrangement are obvious; and Dr. Muss-Arnolt has carried out his plan with extraordinary thoroughness and accuracy.

CONTENTS of *Man* for June:—Note on Certain Antiquities from Cyprus in the British Museum, by H. B. Walters—Excavations at Abydos, by W. M. Flinders Petrie—Malay Divining Rods, by E. Westlake—Further Note on Reproductions of Nahua Manuscripts, by O. M. Dalton—The Supreme Being and Totems in Sarawak, by Andrew Lang—Note in Reply, by W. McDougall—The Use of Diagrams, by W. M. Flinders Petrie.

THE subscribers to the Society of Biblical Archæology for the year will receive the full report of Professor Sayce's discovery of the true interpretation of the Hittite hieroglyph inscriptions. Professor Sayce's lecture on the subject, on June 11th, will appear in the next number of the Proceedings of the Society.

THE recent number of the *Journal* of the Anthropological Institute contains:—The Color-Vision of the Natives of Upper Egypt, by W. H. R. Rivers—The Races of Early Egypt, by W. M. Flinders Petrie—Notes on Crania from the Nile Watershed, by F. S. Shrubbsall—Memorandum on the Languages of the Philippines, by W. E. W. MacKinley.

MR. ARTHUR CARR writes from Athens as follows :

In a recent visit to the excavations now being carried on at Old Corinth, under the skillful guidance of Professor Richardson, director of the American School at Athens, I observed two fragmentary inscriptions, a notice of which would, I think, interest your readers. In the first the only letters extant are *ΑΙΝΗΕΒΙ*, which are thought to represent what is left of *συναγωγὴ Ἑβραίων* (synagogue of the Hebrews). I have not had an opportunity of speaking to Mr. Richardson or any other expert in regard to the genuineness of this inscription, but what strikes one with some doubt is (1) the rude and unfinished character of the lettering ; (2) the title "synagogue of the Hebrews," rather than "synagogue of the Jews," as frequently in the Acts ; (3) that there should be a synagogue of the *Hebrews* in Corinth at all, and, if so, that the inscription should be in Greek ; and, lastly (4), that the synagogue should be designated by a title rather than by a symbol. These are points, however, which have, no doubt, been considered by expert archæologists.

The other inscription is one which I have not seen noticed before. On a broken stone there are two fragmentary lines, apparently containing lists of names. The upper line ends with the name of Heliodorus (*ΗΛΙΟΔΩΡΟΣ*), the second with the name of Seneca (*ΣΕΝΕΚΑ*) preceded by *ΒΙΗ*, probably a fragmentary termination of a proper name.

It will be interesting to hear the opinion of archæologists on this discovery. In any case, it was a delight and surprise to come across the name of Gallio's brother in the city of Corinth.

MR. IRWIN HOCH DE LONG, a graduate student in Semitics in the University of Chicago, has been appointed to the Thayer Memorial Fellowship in the American School for Oriental Study and Research in Palestine. This Fellowship is awarded on the basis of an examination, and the appointment is for the period of one year.

THE Seventh Annual Report of the British School at Athens is devoted chiefly to an account of the excavations in 1891 of Dr. Arthur J. Evans on the site of the ancient palace at Knossus in Crete, with a briefer account of the explorations of D. G. Hogarth at Zakro, on the eastern end of the same island. Other British excavations at Præsos have brought to light an inscription in an unknown tongue, but in Greek characters of the fifth century B. C., which may be helpful if the language is the same as that of Dr. Evans' clay tablets. Some seals, and far more impressions of seals, were discovered, of which several bear representations of a man with a bull's head, clearly the Minotaur. Among the finds at Zakro were nearly five hundred nodules of clay bearing impressions of intaglios, and two of these which are reproduced in this Report are of the Minotaur type. Boyd Dawkins discusses the skulls from cave-burials at Zakro, but comes to no final judgment on vexed questions. At the close of the volume is a reunion of two fragments of a Greek inscription, one part being in the British Museum and the other in the British School at Athens, due to the ingenuity of Dr. Wilhelm, who is, perhaps, the most brilliant of living Greek epigraphists.

IN Part II of the *Amherst Papyri* a notable feature is that in all business and legal transactions the women are rather more in evidence than the men. They make loans and purchases, inherit property, and execute contracts of every description with remarkable freedom and apparent equality before the law. The custom of intermarriage between brother and sister is strikingly illustrated in several of these fragments. A census return by a certain priest, Panephremmis, reports himself as forty years old and married to his full sister, aged seventeen. A petition by a certain Demetria in behalf of her son, claiming exemption from poll-tax for him on the ground that he is descended on both sides from a gymnasiarch, gives the family tree for five generations, which offers three successive instances, on the mother's side, of marriage between own brothers and sisters. The names, too, in this genealogy are all Greek, with a single exception. A

family correspondence of the second century A. D., between Sarapion and his son, and a sister who was probably his wife, is occupied with questions of crops and laborers and clothing and money; the son, however, shows genuine anxiety about his father's health. But expressions of affection come high when papyrus costs three obolus a sheet, and when, in a memorandum of expenses, we find the single item of papyrus set down for 80 drachmæ against 100 drachmæ for traveling expenses. The Greek of these excerpts, corrupt and misspelled as they often are—in fact, by reason of their misspelling and corruption—constitutes in itself an interesting study, ranging as it does far into the Byzantine period.

IN a recent number of *L'Illustration*, M. Henry de Varigny asks the question, Has the man of to-day a chance to live longer than the man of 2,000 years ago? In answering this question, he bases his conclusions upon charts and statistics published by Prof Karl Pearson in *Biometrika*, and upon the researches made by W. Spiegelberg, of Strassburg, on the Age of Egyptian Mummies. These conclusions are that an Egyptian who 2,000 years ago lived to be 68 years old was likely to live longer than a modern Englishman of the same age. M. de Varigny gives the following explanation: "Evidently there was among the Egyptians a natural selection, resulting from environment, that does not take place to-day, at least to the same degree, among civilized people. The Egyptians who reached the age of 68 years had robust constitutions and therefore their chances of longevity were exceptional. Mortality was higher among the children and the adults and there was a kind of selection by death. The man of to-day is not stronger; he is possibly weaker. But the majority of the people live under conditions more favorable to longevity, because we know what conditions to promote. In other words, the greater expectation of average life is the result of the progress of sanitary science in the fullest sense, and not the result of an increase of vitality. It is the consequence of the evolution of man's intellect than of the evolution of his body."

A DANISH expedition, equipped by the Carlsberger Fund, and under the direction of the archæologist, Dr. Blinkenberg, has just started for the island of Rhodes. After long negotiations the Sultan's permission to undertake researches there has been secured. They will be first made in the small city of Lindos on the northeastern coast of the island, where there are large ruins and ancient structures. The archæologist, Dr. Kirsch, accompanies the expedition.

The Sleep of the Nile.

Sleep, sleep on, for never more awaking,
 The cries of countless slaves thy waves shall hear ;
 Sleep, sleep on, and naught thy visions breaking
 May tell thee how thy land is past and sere ;
 Sleep, sleep on, though Isis' lotus flower
 Still grows upon the pulseless calm lagoon,
 Sleep, sleep on, O Nile, thy worshipped power
 Has waned as wanes great Thoth, the horned moon.

Sleep, sleep on, no more the sistrums clashing
 Shall gather crowds the ibis bird to see ;
 Sleep, sleep on, no cymbals loudly crashing
 Are heard in Serapeion by the sea ;
 Sleep, sleep on, thy temples now are shattered,
 The strangers' foot pollutes the mighty fane,
 Sleep, sleep on, gods, peoples all are scattered,
 And in thy dreams be deified again.

Sleep, sleep on, through lands where once descended
 Osiris great, the soul of Ra the sun ;
 Sleep, sleep on, by shrines where once knees bended
 To pray to Amon the great All in One ;
 Sleep, sleep on, the Sphinx in scornful musing
 May mock mere men who try to read its tale ;
 Sleep, sleep on, thy strength is in refusing
 To hear remorseless how all nations fail.

Sleep, sleep on, alas for ever flowing,
 Thou may'st not find an end, a dreamless rest ;
 Sleep, sleep on, and in thy sleep unknowing,
 The crafts of aliens float upon thy breast ;
 Sleep, sleep on, till earth's revolving staying
 And cooling cause the waters' flow to cease ;
 Sleep, sleep on, thy agelong life portraying
 How happy they who die, Life's greatest peace.

FRANCIS W. WHEELER.

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This Society was founded in 1883 by Amelia B. Edwards, R. Stuart Poole and Sir Erasmus Wilson; the American Branch, now the national representative of the Fund, being formed late that year, by William C. Winslow. Its discoveries and other labors in Egypt relate to the settlement of obscure questions of the highest importance, touching the pre-pyramid and pre-historic times, the "Hyksos" conquest, and the origin and growth of language, science, industries and arts. They relate to Biblical sites, New Testament corroborations, hitherto unknown classical writings of the great authors, and the life man led in remote as well more particularly in Ptolemaic times. The results from the explorations appeal to every department of learning, and are of universal interest. The books are popular as well as scholarly, and the illustrations will delight every tourist upon the Nile that appreciates the monuments and the scenery.

Three distinct departments of the Society perform its work in the field, and each publishes its annual volume; besides which the Archæological Report, an artistic *brochure*, summarizes and reviews all discoveries, and all published in Egyptology for the year. In the chief department, that of the Fund itself, the sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; most important chapters in the history of Greek art and Greek epigraphy have been recovered; Ahnas, the Hanes of Isaiah, has yielded interesting monuments; Tell Basta, the Pi-Beseth of the Bible and Bubastis of the Greeks, has afforded ruins of secular significance.

and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archaeological richness of the soil of Egypt.

THE ARCHÆOLOGICAL SURVEY OF EGYPT.

The Archæological Survey of Egypt, organized as a special fund in 1890, is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward. The tombs of Beni Hasan and El Bersheh have now been scientifically surveyed, and their scenes and texts copied with absolute accuracy and in fullest detail. The pictures of life, "as it was," 2500 B. C., are historically of great value.

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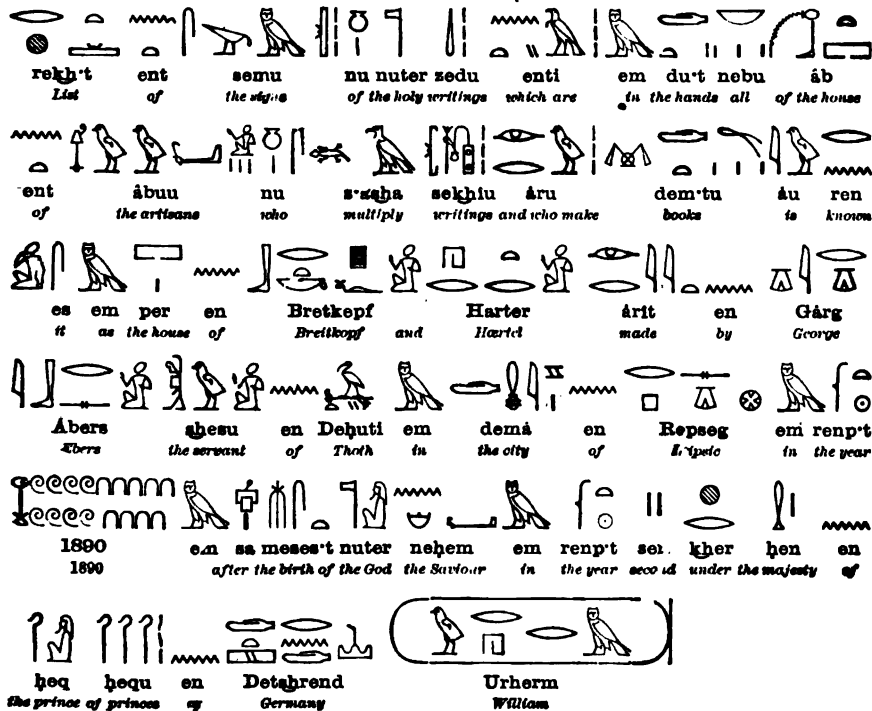
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No. 5

Elohim as a Plural of Majesty.

It is well known how much of the modern critical views as to the text of the Old Testament and the religion and culture of the early Hebrews are based upon the usage of the plural word Elohim, as a title of the Deity in the Pentateuch, and as most interesting light has recently been thrown upon this important matter by archæological discovery a short summary of the results so accomplished will be worthy of record.

The direction in which the new evidence becomes conclusive might perhaps have been anticipated had fuller weight been given to a consideration of the statement in Deuteronomy vi, 4, "Jehovah our Elohim is one Jehovah," and verse 10, "Jehovah thy Elohim." The Greek Septuagint version of the first sentence read *Kurios ho Deos emon *kurios eis . . esti* and is generally advocated as showing the more correct rendering by specialists. It would suggest reading "Jehovah is our Elohim, Jehovah" "alone," which translation, however, if fairly considered is not very divergent in concept.

The use of the plural Elohim has by the higher criticism

**Κυριος ο Θεος ημων υπιος εις εστι*

been used as a most weighty argument as an indication that the Israelites were polytheists, if not in Mosaic times, certainly formerly, and that if only the latter view is to be admitted they still used polytheistic formulæ in their monotheistic records. As is well known in connection with the theory the Pentateuch has been separated into two sources, the author of one being distinguished by his polytheistic thought is shown by the use of Elohim; whilst the other, the monotheist, always speaks of Jehovah.

In reply to this theory scholars had pointed out that there is such a known grammatical form, or philological peculiarity, as a "plural of majesty" especially in Semitic languages, so that possibly the use of the plural in the "Old Testament" after all did not contradict the concept of a single all-powerful deity and as the Deuteronomy vi, 4, indicates must not be taken as a proof of Hebrew polytheism. Great Jewish scholars, such as Abarbaue and others, have also contended for this view of the question.

The archæological researches concerning this matter that has been referred to as being of so much value, consist of a series of written documents, or, rather monuments, for the writings are engraved upon stone, left us by the people most closely allied to the Hebrews by race and thought—the Phœnicians. These new records at length show these people beyond shadow of doubt using the very plural form Elohim (in Phœnician Elim) when themselves speaking of a single deity.

The search for, and publication of, all inscriptions found in the Phœnician and Hebrew languages and their cognate dialects, that is to say the tongues of Tyre, Sidon, Carthage, Moab and others, has of late years been much stimulated by the French government, who, in a collection entitled the "Corpus of Semitic Inscriptions," stores up with erudite commentaries every text that is found.

The first of these relics of antiquity to suggest what was likely to follow as to this subject was an inscription found at Athens which speaks of a man as being "chief of the priests

of the God Nergal," and in this sentence the Phœnician scribe calls Nergal not by the parallel of Eloath, the singular for God, but Elim, or Elohim. Following upon this, a few years ago, a long Punic, or African Phœnician, inscription was discovered at Maktar in Algeria, which also uses the plural Elim for a single god, and does so so distinctly that the doubt that had been thrown upon the correctness of the engraver's grammar, or rather of accepting his text as not being an error, of the Athens memorial should no longer have been held.

The Maktar text reads "to the divinity of the Sanctuary to Sat, sister of the heavens," so that here the Elim, deity, is female, a most curious coincidence, however, with 1 Kings, xi, 5, wherein Astoreth, the Sidonian Phœnician goddess, is styled "Elohim."

Recently, however, two new monuments have been found, one at Carthage and the other in Sardinia, which definitely decide the question. The second of these is the most clear, in it, in the course of quite a long text, the words "To the Lord, to the holy God" occur, and in this expression so definitely monotheistic the plural Elim is used. The deity in question is the God Melquarth, and the interpretation of the inscription is quite clear. The first text is merely a man's name which is Abd-Alim, a form which calls to mind the Abiah or Abyah of the Hebrews.

As further illustration of the matter it may be mentioned that in the famous Tel-el Amarna tablets, which consist of dispatches from governors in Palestine to the Egyptian Pharaohs, the Aramaic plural form "ilani" is used for the word lord, in addressing the king, being a complimentary form of eulogy employed towards an earthly king who was to a certain extent deified, analogous to the use of the plural as we have cited in reference to a single deity.

To sum up these short notes, it may be fairly said that the evidence from Semitic inscriptions tends to show that the use of the plural form Elohim in no sense indicates a polytheistic thought or religious cult in cases where, as in the Old Testament and these new texts, it is manifestly ascribed to a single

deity. That the Phœnicians worshipped numerous gods we, of course, know; but we now know that they, like the Hebrews, used the plural form, when thinking of one only Divine person. Just as the theory that the Semitic people at the time of Moses had no anticipation of a future life has been disproved by the great Aramaic inscriptions of Sindjirli, so in this case a similar kind of view antagonistic to the object and basis of Old Testament thought has been contradicted by these inscriptions of the inhabitants of Tyre, Sidon and the Isles of the Sea. Scholars who do not sympathize with the views here expressed may adduce arguments with a view to minimize the value of the new texts, but to any candid mind the theory that because a Semitic writer used a plural term for God he must of necessity be a polytheist, or the product of polytheistic ancestors will now appear unwarranted.

JOSEPH OFFORD, M. S. B. A.

Palestine Exploration Fund.

THE recent decease of Dean Edward A. Hoffman, D. D., of the General Theological Seminary, New York, deprives us of a valued contributor who was remarkable for his regularity. It is a singular fact that the larger the subscription the more regularly it is paid, while small subscriptions are often delayed, even after a friendly hint has been given by letter. I am disposed to infer from these facts the probable prosperity of a man who is punctual in business matters, and the probable ill-success of a man who is dilatory. True it is that the Very Reverend Dean not only had great ecclesiastical responsibilities, but was possessed of a great fortune, well cared for, yet he never overlooked his annual subscription to our cause.

Mr. Macalister has neatly stated the facts of the history of Gezer so far as that history was known before excavation began, and it may be well to give his summary, just as it was written, excepting foot notes of reference :

"I. *Gezer before the Israelite Occupation.*—Our sole author-

ity for the history of this misty epoch, in which Gezer first makes its appearance, is, at present, the Tell el-Amarna correspondence. Three letters in this series of documents were written from Gezer itself, in the name of Yapahi, the Governor. These are to the effect that Gezer is hard pressed by the Habiri; that Yapahi's brother has rebelled and joined the Habiri, and seized the town of Mu**hazi; that the people called Suti are terrifying the inhabitants; let the king send a favorable answer and assistance. In other letters, not apparently written from the town itself, reference is made to events connected with it. The bandit Lapaya excuses himself to the king for having entered the city, and deprecates the evil reports sent to the king concerning him. Two obscure writers, Arzaya and Addu-daian-(sapat?), refer to Gezer, but on tablets so fragmentary that the contexts cannot be recovered. And Abd-hiba, of Jerusalem, complains to the king, in formulæ similar to those used by Yapahi, accusing the Gezerites and others of disloyalty. 'The neighborhood of Gezer, of Askalon, and of Lachish, have given them (the rebels) food, oil, and every necessary.' 'Milki-il and Suardata have bargained with the men of Gezer, of Gimti, and of Kilti, and have taken the surroundings of Rubuti. The king's land is lost to the Habiri, and a town named Bit Ninib, near Jerusalem, is lost to the men of Kilti.' The king is accordingly entreated for assistance.

"II. *Gezer during the Israelite Immigration.*—A successor of Yapahi named (Horam) in the Hebrew, *Αιλαμ* or *Ελαμ* in the Septuagint version of Joshua, came to the help of Lachish against Joshua, but was defeated and slain (Joshua x, 33). His Canaanite subjects were not driven out, but were reduced to servitude (xvi, 10). On the partition of the country, Gezer formed a link in the chain of towns along the south border of the territory of Ephraim (xvi, 3), but was assigned as a Levitical city to the sept of Kohath (xxi, 21).

"III. *Gezer under David.*—In David's time it would appear that Gezer was in Philistine hands. That mysterious people, defeated by David in the Valley of Rephaim, near Jerusalem,

were pursued 'from Geba until thou come to Gezer' (2 Samuel v, 25); the latter being the terminus of the chase, presumably because it was within Philistine territory. An obscure story, describing the slaughter of certain Philistine giants, also refers, in one of its versions (1 Chron. xx, 4), to Gezer—that being the scene of the slaying of Sippai or Saph by Sibbecai. The other version (2 Samuel xxi, 18) locates the same incident at an unknown place—Gob; this name is regarded by M. Clermont-Ganneau, with great probability, as a copyist's error

"IV. *Gezer under Solomon*.—The Pharaoh who was Solomon's father-in-law, burnt Gezer, and gave the site to his daughter, Solomon's wife. Solomon restored it (1 Kings ix, 16). The circumstances surrounding this curious incident are unknown, but from the point of view of the excavator it is of capital importance. The excavations at Tell el-Hesi and Tell ej-Judeideh have already illustrated the permanence of layers of ashes; and it is to be expected that the conflagration caused by the Pharaoh will be found to have left its mark in the stratification of the *débris*. This evidently would give a valuable date-level. It remains to be determined—and the excavation may enable us to determine—who this 'Pharaoh' was, and whether he was actually an Egyptian king, or (as has recently been suggested) a ruler of the North Arabian land of *Musri* or *Misri*, the existence of which has been indicated by the cuneiform tablets, and whose name could be easily confused with *Misraim*, the Hebrew name for Egypt. Apparently there had been a previous Egyptian conquest of Gezer, referred to on the great stele of Meren-Ptah, in the words 'Gezer, too, is taken.'

"V. *Gezer in the Maccabean Period*.—During the late Jewish monarchy history is silent respecting Gezer; but (as *Gazara*) it reappears several times in the narrative of the wars between the Jews and the Seleucids. Thus we hear of it as being once more the terminus of the chase of a conquered enemy; Judas pursued Georgias to 'Gazara, and unto the plains of Idumaea, and Azotus, and Jamnia' (1 Macc. ix, 15).

Again, Bacchides, after his defeat by Jonathan, fortified and provisioned Gazara among the other works he carried out 'to vex the Jews' (ix, 52). This shows that the town, at the time, was out of Jewish hands; of its siege, capture, and purification we read a few chapters later (xiii, 43-48), though in the text 'Gazara' has been corrupted to 'Gaza.' (The English Revised Version has adopted the correction.) It would appear, however, from a letter of the Roman Senate to Hyrcanus, that soon afterwards it had again passed out of Jewish possession and was under Antiochus.

"VI. *Gezer in the Crusaders' and Arab Period.*—As yet the boundary inscriptions, giving us the name of (probably) a governor, Alkios, alone bridge the gap between the Hasmonæans and the Crusaders. 'Mont Gisart' is of importance in the history of the Latin kingdom. A family took its name from the locality, and a castle was erected on the site. Here, too, a battle took place in 1177, in which Baldwin IV gained a great victory over Saladin. Saladin was again encamped here in 1191, and conducted futile negotiations with Richard Cœur-de-Lion. After the departure of the Crusaders, the place once more assumes a little importance in connection with an encounter between the Governor of Jerusalem and a predatory tribe of Bedawin. This was in 1495.

"While it is unprofitable to indulge in vague speculations upon what may or may not await the explorer of this mound, it is hardly possible to avoid reflecting that, as three letters of the Palestine side of the Tell el-Amarna correspondence come from Gezer, it is only reasonable to expect one or two letters of the Egyptian side of the correspondence within the site; and that traces of the early Levitical occupation; of the Philistines; of the destruction and restoration of the city under Solomon; of its fortification by Bacchides; and of its tenure by the Crusaders, should not be sought in vain. Besides these landmarks of local history, upon which light ought to be thrown, we have wider problems before us, to the solution of which the projected excavations should help us: The disposal of the dead by the pre-Israelite tribes; the nature and extent

of Mycenæan and Egyptian influence on Palestinian culture ; the period of the introduction of iron ; and the ethnological affinities of the Philistines and other coast dwellers.

"The identification of the mound beside the modern village of Abu Shûsheh with the ancient Gezer was put forward some thirty years ago by M. Clermont-Ganneau, and confirmed by the brilliant discovery of the boundary inscriptions set by Alkios—the circle of which will, it is hoped, be completed during the two years' occupation of the site to which the Palestine Exploration Fund is looking forward. We thus have epigraphic evidence of the correctness of this identification, such as is to be found in the case of no other ancient site in Palestine. The name of the mound appears on the map as *Tell Jesar* ; but in speaking of it the people always refer to it as *Tell ej-Jezari*—with the definite article inserted and a vowel at the end.

"The mound is in length about 1,700 feet, and in breadth, at the narrowest part, about 300 ; the long axis lies north of west by south of east. It is the largest *tell*, when the available surface is taken into account, that has yet been attacked by the Palestine Exploration Fund ; for though Tell es-Sâfi was considerably larger, its encumbered surface made it impossible to examine more than a very small portion of the *débris*. The western end of the present mound is occupied, first by a small mulberry plantation, then by the house and farmyard erected by the late Mr. Bergheim, and then by the village cemetery, and a small half-ruined wely or shrine of the local saint. I do not think, however, that more than one-tenth of the site is thus covered, and the remainder is quite open. Moreover, there is little or no *débris* under the house and farmyard ; the rock crops out to the surface round about them, so that even were this end of the mound free we should not require to excavate there.

"The depth of *débris* seems rather less than in other mounds that have been examined. So far as it is possible to judge, it does not appear to be more than 15 to 18 feet. But so much depends on the configuration of the concealed rock-surface

that appearances are apt to be deceptive. The outline of the upper surface rises at each end of the mound to a hillock, with a saddle between crossing the middle. The occurrence of thick walls, just cropping out from the surface, in the eastern half, shows that the eastern hillock is composed of the *debris* of a large fortress or acropolis, like that discovered at Tell Zakariya. On the south side of the saddle the city wall is plainly traceable. At the eastern side of the western hillock are two stones, standing with their heads above ground, exactly resembling the three bætylic columns that were found in the 'High Place' at Tell es-Sâfi, and probably part of a similar structure.

"The pottery strewn over the surface of the mound is nearly all ancient, *i. e.*, belonging to the pre-Israelite period. This is curious when we consider the importance of the site in later times. There were, however, one or two Rhodian jar-handles with stamps impressed upon them. Except a carnelian bead, nothing else calling for special remark has been found by me on the surface of the ground.

"A curious system of aqueducts and waterworks seems to radiate from the copious springs round the *tell* which still call for examination; these appear to be of the Roman period or later. And, in conclusion, I may remark that the fever for tomb-robbing which has recently spread over Palestine does not yet seem to have reached the immediate neighborhood of Abu Shûsheh, so there is reason to hope that *one* cemetery may yet be rescued from the clutches of the syndicate of fellahin, pedlars and tourists, who are rapidly making Palestine archæologically a desert."

Certainly there has not been a time for years when the outlook was so cheering as now for successful work.

THEODORE F. WRIGHT,

Hon. Sec'y for U. S.

42 Quincy Street, Cambridge, Mass.

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Book Reviews.

LAO-TZE'S TAO-TEH KING. Chinese English. With Introduction, Transliteration and Notes. By Dr. Paul Carus.

Lão-Tze, the celebrated Chinese philosopher, was the founder of a religion as ancient and important as that of Confucius, but Tãoism is to-day only in small measure based on Láo's teachings. In the first Christian century Tãoism took on more the outward resemblance of a religion, borrowing from Buddhism its temples, monasteries, liturgies, and forms of worship. In its present form it is a system of polytheism from which every trace of philosophy and truth has disappeared. Lao-Tze was for twenty-eight years the contemporary of Confucius, and he was a man of equal intelligence. But unlike Confucius, Lao-Tze was chiefly a thinker, and he made no attempt to elevate the people; his purpose was to repress the passions, and to preserve the soul in perfect equanimity. Confucius called him a dragon soaring to the clouds of heaven, which nothing could surpass. The object of Confucius was the practical government of man through a code of morals; that of Lao-Tze the rendering of man immortal through the contemplation of God. His doctrine was, that silence and the void produced the Tao, the "Logos" or reason by which movement was produced; and from these two sprung all beings which contained in themselves the dual principle of male and female. Man was composed of two principles—the one material and the other spiritual—from which he emanated, and to which he ought to return, by

throwing off the shackles of the body, annihilating the material passions, the inclinations of the soul, and pleasures of the body. By this means, the soul was to regain its origin—become immortal. This could only be effected by the renunciation of riches, honor, and the ties of life.

Lao lays great stress upon humility and upon gentleness, and, in one sentence at least, approaches Christian ethics. The moral code of the Tao sect is excellent, inculcating all the great principles found in other religions—charity, benevolence, virtue, and the free-will, moral agency and responsibility of man. With Lao-Tze virtue is sure of its reward; everything is arranged by a fixed law. Says he, "Men, as a rule, attempt for personal ends to change the Tao (or path, way, method) that is eternal; they endeavor to create or make a Tao of their own. But when they make, they mar; all they should do is to let the eternal Tao have its way, and otherwise be heedless of consequences, for all will be well." Christ expresses the same sentiment: "Seek ye first the kingdom of God and His righteousness; and all these things (the necessities of life) shall be added unto you."

Lao-Tze was born about 604 B. C. He lived to a great age, according to some authorities, 119 years. His great work, the *Tao-Teh-King*, or "Book of Reason and Virtue," has passed through some sixty-four editions, and has been translated into several languages. The work exercised a strong influence on Tolstoi, who contemplated making a Russian translation. This work was esteemed very highly by the countrymen of Lao-Tze, and no one interested in comparative religion can afford to leave it unread.

The *Tao-Teh-King* is translated in Legge's *Chinese Classics* (Sacred Books of the East. Vol. XXXIX), and in Chalmer's "The Speculations of the Old Philosopher Lau-tze" (1868). The first is an expensive book, and is not considered as being a good translation. Chalmer's work is out of print. The student, therefore, will gladly welcome Dr. Carus' translation which is based upon a comparison of five versions, and is a faithful reproduction not only of the sense but of all the char-

acteristic qualities, especially the terseness and ruggedness of style. The book contains an introduction considering the fundamental principles, ethics, etc., of Lao-Tze's philosophy; the Chinese text of the Tao-Teh-King; English translation; transliteration of the text, Chinese-English; and notes and comments. The student of Chinese, as well as of Chinese religion and philosophy, will find this book very valuable.

(Chicago. The Open Court Publishing Co. 12 mo., pp. 345. Price \$3.00.)

A CONCISE DICTIONARY of Egyptian Archæology. A Handbook for Students and Travelers. By M. Brodrick and A. Anderson Morton.

The orthography of Egyptian names has always been a puzzle to readers of Egyptological works. The names are often reduced to unpronounceable skeletons with an abundance of commas, which may be very well for purely philological purposes, but which is quite a gratuitous obstacle to the reader who has not taken a preliminary course in such work. It is sometimes difficult to recognize our old friend Thothmes in Tehuti-mes, or Usertsen in Usirtasen, or Khent-Amenti in Khontamentit. The French *ou* is often represented by *û*, as Khnoumou by Khnûmû. The use of dotted letters, though useful to those who are able to read hieroglyphs, is liable to mislead the general reader. This is the only fault we have to find with this book. Here the transliteration appears to be in accordance with the English alphabet, and which has received the sanction of such authorities as Lepsius, Brugsch and Renouf.

All hieroglyphic signs are of two kinds, those representing sounds, and those representing ideas—called phonetic and ideographic. Of the former, the phonetic characters, there are two kinds, the alphabetic and the syllabic. Any transliteration of these signs must be regarded only as an approximate equivalent of the respective sounds; but by means of the Coptic and the names in which Semitic words are transcribed

in Egyptian, and Egyptian words in Semitic, it is an established fact that all signs represent consonants. The vowels, just as in Hebrew, are not indicated.

The authors of this book have collected all the words usually met with by travellers and readers of Egyptian history, and a concise definition is given. For instance, under "Scarab," we read: "This is an amulet made in the form of the beetle known as *Scarabeus sacer*. It is the symbol of the god Khepera, *i. e.*, 'he who turns' or 'rolls,' for the conception was that Khepera caused the sun to move across the sky as the beetle causes its ball to roll. A scarab inscribed with the 30th (B) chapter of the 'Book of the Dead' took the place of the heart in the body of the deceased. The prescribed form for such heart-scarabs was gold plated, with a silver ring for attachment. Scarabs have been found in great number and variety. They were made in amethyst, crystal, lapis lazuli, carnelian, granite, and many other stones. The majority were composed of faience." This book contains eighty illustrations.

(London, Methuen & Co. New York, E. P. Dutton & Co., 31 West 23d street. 12 mo., pp. 198. Price \$1.00.

Archæological Notes.

THE results of the excavations at the Argive Heraeum, which were conducted in 1891-95 in behalf of the Archæological Institute of America and the American School of Classical Studies at Athens, by Professor Charles Waldstein—for four years director and for a longer time professor of the School at Athens and now Slade professor of Fine Art in the University of Cambridge are now in press. They will be published in two handsome quarto volumes, and will be fully illustrated. Among the full page plates are colored plates of architectural restorations and of objects of ceramic art, and also ten heliogravures, which have been prepared with the highest perfection of the art, of sculptures found in the excavations.

The work—which will be entitled “The Argive Heraeum”—will be edited by Professor Waldstein, with the assistance of several other scholars, who have been members of the School at Athens; most of them also aided him in the active work of excavation.

In addition to his general editorial revision of the publication, Professor Waldstein has written the General Introduction and the chapter on Sculpture, and is a collaborator in the chapters on Architectural Topography, on Terra-Cotta Figurines, and on Terra-Cotta Reliefs.

Mr. Edward L. Tilton, of the firm of Boring & Tilton of New York City, who was the architect of the School at Athens during the last year of the excavations, has prepared the chapters on Architecture and on Architectural Topography, with many elaborate plans and many interesting results.

Professor Richardson, the present director of the School at Athens, has written the chapter on Inscriptions, one of which contains the earliest mention of the four Doric tribes; Professor Joseph Clark Hoppin, of Bryn Mawr College, has charge of the important section on Vases, and with Professor Waldstein of that on Terra-Cotta Reliefs; Professor Waldstein and Dr. George H. Chase of Harvard University, have written the chapters on Terra-Cotta Figurines; Mr. H. F. De Cou of the University of Michigan has furnished a thorough account and discussion of the Bronzes found in the excavations; Professor Richard Norton, director of the American School in Rome, has discussed the Engraved Stones, Gold Ornaments, Coins, and other minor objects; Mr. Albert M. Lythgoe, recently instructor in Egyptian Archæology in Harvard University, has studied the Egyptian Antiquities, and Dr. Henry S. Washington, formerly of Yale University, has contributed a Note on the Geology of the Argive region. The longest divisions of the work are those on Vases, by Dr. Hoppin, and on Bronzes by Mr. De Cou. Assistance on the Inscriptions has been rendered by Professor James R. Wheeler and Dr. J. D. Rogers, of Columbia University, and Dr. T. W. Heermance, of Yale University.

Not only is each of these scholars fitted in general to do the work which he has undertaken, but each has given unsparingly of his time to this enterprise. Mr. De Cou has spent six years in Greece, being occupied during the last five years chiefly with researches connected with these Argive bronzes. Professor Hoppin was in Greece parts of four years, being engaged the rest of the time in the study of archæology in Germany. Professor Norton was in Greece for two years. Dr. Washington was in Greece a part of each year for six years, and, like the rest, rendered important services in the active work of excavation. Dr. Chase was for two years a member of the School and devoted much of this time to work, in the museum at Athens, on the Figurines.

The excavations at the Heraeum are acknowledged to have artistic and historical as well as archæological value. The Heraeum was the chief seat in Greece of the worship of Hera. It was the oldest and most noted sanctuary of Argolis, and one of the most famous of all Greece. The excavations show the sanctuary to have been more magnificent and complex than had been supposed,—with extensive colonnades and water works, as well as buildings which seem to have been used for the comfort of the numerous worshippers of the goddess. Although of the temples nothing but the foundations remained, enough was found to justify the architectural "restoration" of the buildings of the precinct to a degree beyond what had even been hoped. Mr. Tilton's drawings of the restored buildings are among the most interesting of the many beautiful illustrations of the work. The Argive School of Sculpture, also, is to be seen since these discoveries in new light. Certain classes of bronze ornaments are shown in their development by these collections as nowhere else in the world. The discoveries of objects of ceramic art were both rich and important.

About \$13,000 was expended in the work of these excavations, without counting the time of those in charge. Of this amount the Archæological Institute paid about half. The principal objects are now displayed in the Central Museum at

Athens. The ruins have been put by the Greek government in the care of a guard, and the importance of the American work has been recognized by a plan for the construction of a public road to the ruins. Scholars generally rank these excavations high among those which have been made in Greece. The excavations have already honored American scholarship, and the publication is intended to be worthy of the excavations.

This publication is in charge of a joint committee of the Archæological Institute and the School, which share the financial responsibility for it.

Subscribers are requested to address their subscriptions to Professor James R. Wheeler, Columbia University, New York, N. Y.

The first volume is now ready. The text covers 236 large quarto pages, with 141 illustrations. In addition to the illustrations in the text are 42 full-page, double-page, or triple-page plates. A considerable part of the second volume is in type, and the committee in charge hope that the work may be completed before the close of the year 1902.

CONTENTS of the *Proceedings* of the Society of Biblical Archæology. Vol. XXIV. Part 6: The Book of the Dead, chapters CXLIV-CXLVI, Prof. E. Naville—A Monument of Antef V, from Coptos, A. H. Gardiner—A Mythological Text from Memphis; a reply to a criticism, F. W. Read and A. C. Bryant—The so-called *Quinta* of 4 Kings, F. C. Burkitt—*Materiaux pour l' étude de la religion Assyro-Babylonienne*, A. Boissier—A "Scythian" in Egypt, W. E. Crum—The Chronology of Asurbanipal's Reign, Rev. C. H. W. Johns—Semitic Analogies for Old Testament Names, Joseph Offord—Extracts from my Note Books, V, Percy E. Newberry—The Sacrifice of Isaac, Rev. W. O. E. Oesterley—Types of Egyptian Draughtsmen, E. Towry Whyte.

A paper by Messrs. Read and Bryant on an important religious text appeared in the last volume of the P. S. B. A. This

paper was unjustly criticised by Dr. Breasted in the *Zeitschrift für Aegyptische Sprache*. Messrs. Read and Bryant here prove that they were correct not only in the reading of certain hieroglyphs but in the translation, and that Dr. Breasted was wrong in his criticisms.

Rev. Mr. Oesterley, in his paper on "The Sacrifice of Isaac," holds the following theory as to the origin and object of the narrative of the sacrifice of Isaac :

I. There was an ancient tradition of the patriarch Abraham having offered up his son as a propitiatory sacrifice to the diety. This was the basis on which the narrative was founded.

II. The compiler saw that although human sacrifice was prevalent among the surrounding nations, it had been discontinued in Israel ; how was this to be accounted for? Clearly, to the compiler's mind, such a change must have had the sanction of the national god. Knowing the tradition which was current about Abraham and the sacrifice of his first-born, the compiler interpreted it as being the occasion of the divine interposition which resulted in the discontinuance of human sacrifice, and, in accordance with his conviction, added some details, in perfect good faith, calculated to press home the lesson which (as he believed) the original occurrence was intended to convey.

III. The compiler perceived, furthermore, that there was a growing tendency in Israel to assimilate the religious practices of the surrounding nations. This gave a further and even stronger reason to show that the God of Israel had Himself interposed to stop the ancient usage of their forefathers, and that therefore, the practice ought not to be resuscitated.

Mr. Offord refers to the close connection between the religious concepts, and the similarity in the names of the deities forming the Pantheon, of the various branches of the Semitic race, such as the Assyrians and Arameans, Hebrews, Phœnicians, and Palmyrenes. He refers to an interesting instance of this kind as afforded by the name of the Prince of Dor in the "Golenischef Papyrus" of an Egyptian voyage to Syria ; one Zeker-baal, whose similarity of name with that of

Zachariah, was at once apparent. The same idea is carried into Phœnician expression by an intaglio in the British Museum which reads Zeker-Hoshea. This name Zeker-baal is clearly the original form of the classic "Sicharbas," the husband of the famous Dido of Carthage. Mr. Offord gives numerous other examples.

THE recently published biography of Sir Walter Besant contains an interesting anecdote of Shapira, who may well be regarded as the prince of philological imposters. Shapira was a Polish Jew, who had been converted to Christianity, but not to Christian honesty. Many years ago he visited Sir Walter Besant and submitted to him a document which he said refuted every theory held by modern theological students. Shapira was a good actor. At first he would tell nothing of the discovery. Then, after much hard pressing, he confided to Sir Walter, with apparent reluctance, that the document was nothing less than a contemporary copy of the book of Deuteronomy written on parchment. Hesitatingly Shapira exhibited a piece of his precious manuscript. It was written in the Phœnician characters of the Moabite stone in fine, black ink, and was still bright and legible after three thousand years.

Shapira fabled interestingly of his wonderful find. He told how the manuscript had been preserved because it had been deposited in a perfectly dry cave in Moab. Besant urged him to proclaim his discovery to the world. Shapira hesitated; but finally he consented to reveal his discovery to two persons, Dr. Ginsburg, the great Hebrew scholar, and Captain Conder, the surveyor of Western Palestine. Mr. Besant invited both these gentlemen to visit him on the following day. Dr. Ginsburg thought that the invitation included his friends, and brought with him practically the whole British Museum and all the Hebrew scholars in London. Conder also came. Amid much ill-suppressed excitement, Shapira unfolded his manuscript. One of the company remarked that the parch-

ment was strangely modern in appearance, and that it spoke well for the art of the time of Moses. When the company separated, a professor of Hebrew remarked, "This is one of the few things that could not be a forgery and a fraud."

William Simpson, of the Illustrated London News, had no great respect for the wily Shapira. Conder quietly observed that "all the points objected to by German critics have vanished in this new and epoch-making trouvaille. The geography is not confused, and Moses does not record his own death." Simpson, who knew all the caves of Moab, and also knew that they were damp and earthy, said, "There is not a dry cave in the country." "Then you think?" questioned Besant. "Precisely," said Simpson.

While the learned professors were hanging over the manuscripts for days, and were preparing commentaries, Clement Ganneau came over from Paris to see the document. "I know," he said, "how this manuscript was obtained. The parchment is cut from the margins of Hebrew manuscripts, some of them of considerable antiquity. The writing is that of yesterday."

Ganneau's statement was only too true. Shapira received the manuscript without a single offer to buy it. His mind became unbalanced. His failure and the work of preparing his admirable forgery proved too much for him. He hanged himself.

WE are glad to note the appearance of a new volume of Prof. R. F. Harper's Assyrian and Babylonian Letters which forms Part VI of this valuable series of Assyrian texts. The first part of this work appeared some ten years ago, and since that time the author has continued to publish at intervals fresh volumes of the series, so that the number of Assyrian letters already published by him reaches the respectable total of six hundred and forty-nine. The present volume contains the texts of one hundred and twelve tablets, of which some fifteen have been previously published, chiefly by Dr. Winck-

ler; even if the plan of publication had not made it necessary to republish these texts, the inaccuracies of the previous edition would, as D. Harper hints in his preface, have been sufficient justification for doing so. In previous volumes of the work the letters have been arranged by the author according to the names of their writers; but there are many letters in the Kuyunjik collections from which the names of the writers have been broken off, and the most important of these have been selected to form the present volume. In the case of several of the letters, however, the names of the writers are only partly broken, and it will doubtless be possible to restore many of them when all the texts have been published. Moreover, it will also be possible to identify the writers of other letters from a systematic comparison and study of their contents; meanwhile we think that the author is wise to postpone such a classification until the completion of the textual portion of the work. As in the earlier volumes of the series, the field covered by the letters in the present volume is a wide one. While they are all addressed to the King, their contents show that they are written by military officers, governors, subordinate officials, agents, astrologers and the like; and they not only deal with the affairs of Ashur, Calah, Dûr-Sharrukin, Tarbis, and smaller Assyrian towns, but include interesting references to the great cities of Babylonia, and to Elam, Northern Syria and the Mediterranean Coast. Some of the letters are concerned with the political administration of the Assyrian empire, while others are of a business nature and furnish information concerning the collection or transport of horses and chariots, camels, cattle and sheep, silver and gold, bronze, iron and precious woods, vessels and raiment for the needs of the palace, stone for colossi, and hewn stone for building operations, etc. Other letters deal with supplies for the temples and the administration of justice, and others again, with the performance of ceremonies and incantations, and with the results following an eclipse, and omens derived from the positions of the planets. We have not space to describe at greater length this varied and interesting collection

of texts, but the above brief summary will serve to indicate the general nature of the field they cover. Prof. Harper is to be congratulated on the steady growth of his great "corpus;" we are interested to learn from his preface that Part VII is in the press and will be ready in a few weeks. (London. Luzac & Co.)

DR. HILPRECHT says, in the *Sunday School Times*, that of the excavations made in Egypt during the past winter those of Flinders-Petrie at Abydos have led to no important results. Far more successful have been those of Dr. Borchardt at Abusir, north of the pyramids of Gizeh, made at the instance of the German Oriental Society. The object of these excavations was to lay bare the chapel belonging to the pyramid of King Ne-woser-Re (about 2500 B. C.). Here, for the first time, it became possible to determine with precision how one of these sanctuaries, devoted to religious rites for the deceased monarch, was arranged and adorned, and to see how its plan was almost identical with that of similar buildings of a later period.

From the valley a broad causeway, built up of square stones, led to the entrance of the sanctuary. Within was found a large open, colonnaded court, and beyond this were other rooms, galleries, and halls, which were in part adorned with reliefs. Of the tombs of the great men of the realm, which, according to Egyptian customs, are found around the tomb of a ruler, some have likewise been uncovered. From these interesting statues and other representations have been taken. Tombs dating from the middle empire (2000-1700 B. C.) were also found. Some of these were unused, and contained besides the sarcophagi, all those articles which it was supposed the deceased would need in the other world. These tombs belong to a family of priests, whose duty it was to offer the prayers for the soul of King Ne-woser-Re. This discloses the interesting fact that the memory of deceased potentates was honored for centuries after their departure. The neighborhood of the pyramids, furthermore, remained a favored place

of sepulture to a late period, and here many tombs have been found dating from the time of the Greeks.

In a sarcophagus of this late period an extraordinarily important find was made, to wit : a Greek papyrus containing a dithyramb on the Persian wars by Timotheus of Milet (about 400 B. C.), a somewhat long composition by a Greek lyric poet, who has hitherto been known only by name. This work, so highly renowned in ancient times, is the first specimen of this kind of poetry that has been found, while the manuscript itself, which probably dates from the close of the fourth century, B. C., is the oldest of all the Greek papyrus manuscripts so far discovered, and is not more than fifty years removed from the death of the poet.

THE l'Ecole Française d'Extrême-Orient, Saigon, has published Captain Lunet de Lajonquière's *Atlas Archeologique de l'Indochine, Monuments du Champa et du Cambodge*. Its scope is indicated in a Preface by the Director, M. L. Finot, who writes : "Two Hindu kingdoms have left on the soil of Indo-China lasting traces of their civilization : Champa on the eastern coast, Cambodia in the valleys of Mékhong and Ménam. A rich series of temples, palaces, statues and inscriptions offer to history documents all the more precious in that narrative as sources are rarer and more insufficient. The limits of this work are those of French Indo-China. That the actual frontier of Cambodia has no value for history and that a complete archæological map ought to comprise the ancient provinces of this state to-day incorporated in the kingdom of Siam, of this we are convinced as any one. Our intention is, therefore, to do for Siamese Cambodia what we have done for French Cambodia. But we have preferred to defer this necessary addition for an approaching edition. For similar reasons we have *a fortiori* excluded antiquities of Chinese or Annamese origin." The atlas is composed of five maps : 1. Southern Annam ; 2, Northern Annam ; 3, Southern Cambodia ; 4, Northern Cambodia ; 5, General Map of Indo-China. The

first four, on a scale of ~~1:100,000~~, comprise the regions where the monuments are most numerous; the fifth, on a scale of ~~1:200,000~~, gives the situations of the monuments scattered outside those regions. The sites of monuments are marked in red—with a solid dot, if perfectly fixed, with an open ring if from exact reports, a note of interrogation being added when inexact—groups of buildings are marked with rectangles. Two tables are given. The first table is a list of the monuments, with a summary description of their character, arranged under the headings of the localities in which they occur. The second table is an alphabetical list of all the archæological sites contained in the maps with reference to their latitude, longitude, etc. Notes are prefixed on the derivation and transcription of the geographical names, which are derived from so many sources, of which European, Annamese, Cham, Cambodian, Thai, and aboriginal are severally referred to.

IN his address at the last annual meeting of the Egyptian Exploration Fund, Professor Petrie said: "It is now twenty-one years since I began work in Egypt. Mariette then ruled, and this Fund was yet unborn. In those days the Pyramid of Khufu was one boundary of history, nothing whatever was known of the archæology of Egypt as a comparative science, and no trace of Europe in Egypt was thought of earlier than the Ptolemies. The situation now is completely different. The monumental history has been carried back to the very beginning of the written record, which has been entirely confirmed; and beyond all that, the whole course of the prehistoric civilization has been mapped out for perhaps two thousand years more completely than has been done for such ages in any other land. The archæology is better known than that of the most familiar countries; not a vase or a bead, not an ornament or a carving, but what falls into place with known examples, and can be closely dated.

The connection with Europe has been led back to the beginning of Greek records, then to the Mykenæan times, next

to the XIIth Dynasty, and now even to the Ist Dynasty, and Egypt is the sounding line for the unmeasured abyss of European history. No such opening of new fields to the mind has come to pass since the days when the Renaissance scholars burst into the world of lost classical authors; even the surprising unfolding of Assyria and Babylonia lacks the historical completeness of the Egyptian record, and is still almost untouched in its archæology and development. We cannot expect the next twenty-one years to be as potent as that which we have seen, for the great outlines are now laid down; but many a dim passage in the long course of the history yet awaits the light, and it will be the duty of the new century to fill in, as far as possible, the details of the picture which has been sketched in the last few years."

THE English Palestine Exploration Fund, through Mr. McAllister, has just commenced excavations at a new site, Abu Shusheh, identified by M. Clermont-Ganneau in 1878 as the site of the Biblical Gezer, near Ramleh, on the edge of the Sharon plain. For some six weeks the Austrians, under Professor Sellin, have been excavating, with a fair degree of success, Ta'anuk, the Biblical Taanach, on the southeastern edge of the plain of Esdraelon. The Germans have secured a firman to excavate the ancient Megiddo, in the same neighborhood, and expect to commence work there shortly. As is well known, another German expedition has been excavating and restoring in an admirable manner the great temple of Jupiter Heliopolitanus at Baalbek, and the neighboring smaller temples. This work, which has already occupied about two years, will require more than another year for its completion. In addition to this the same expedition has excavated some smaller but interesting ruins in the Lebanon, on the edge of the Beka, in the same general region. This summer the same expedition is exploring the ruins of Palmyra, Gerash, Amman, and similar less-known sites east of the Jordan for the purpose of a more thorough study and comparison of Syrian-Roman

architecture and antiquities. The Germans are peculiarly active in exploration in Turkey at the present time. In addition to the two expeditions mentioned above, they are excavating also at Miletus, at Pergamos, and at Babylon, and are about commencing excavation of a little known Babylonian ruin mound, apparently of great antiquity, south of Nippur, between the Tigris and the Euphrates.

MR. ARTHUR EVANS has reported to the Oxford Philological Society an account of the bearing of this year's discovery upon the understanding of the strange Minoan characters found in such abundance in the "House of the Double-Axe" at Knossos. He exhibited fac-similes of three clay tablets found this year, upon each of which were three or four numbers, the sum total of which (though the numbers varied) amounted in each case to 100; this plainly showed the inscriptions to have to do with percentages. Mr. Evans exhibited to the society a large sheet of "Types for Prehistoric Script," with a Synopsis of the "One-nick, Two-line Pica font," and of the "One-nick, Great Primer font." In producing these fonts, 203 characters (at first roughly outlined by Mr. Evans) were symmetrically re-drawn and reduced by photography at the University Press. A line-block, made for each size, was then electrotyped, type faces were cut out singly, and mounted on type-bodies, and from these electrotypes matrices were produced. Mr. Evans also exhibited to the society a process-block reproduction in black and white line-drawing of the largest of the clay tablets upon which is the largest inscription yet found at Knossos; it was unearthed this year. At the end of two of the 25 odd lines of this inscription occur the signs for two numbers, 31 and 23, each being preceded by the "man" sign. Before this sign stand in each case the same three characters, the meaning of which must be "total," as there are plainly 31 units marked on the lines preceding the "total 'man' 31", and 23 units plainly recorded on the lines preceding "total 'man' 23." This is the way in which some progress towards decipherment has already been made.

PROFESSOR GEORGE A. BARTON, Ph. D., of Bryn Mawr College, has recently published a book entitled "A Sketch of Semitic Origins, Social and Religious." Professor Christopher Johnson, of Johns Hopkins University, in reviewing this book in the *Biblical World*, says: "Dr. Barton's work is characterized by infinite research, methodical arrangement of the great amount of material he has gathered, sound judgment, and clear and logical treatment of the complicated questions he discusses. His arguments are, in the main, convincing, and his presentation of the subject is full of interest. Dr. Barton has produced a most valuable work, which must have an important influence upon the study of Semitic social and religious institutions." Dr. Johnston is one of the best authorities in this country on the subject.

A writer reviewing this book in the *Nation* says: "It must be confessed that the impression produced by this book as a whole is not a satisfactory one. Admitting Dr. Barton is not a specialist in ethnography, sociology, or Egyptian, but he acts very much as though he were, and picks out of books the points which fit his speculations, until the Ishtar cult, on which he may fairly claimed to have specialized, runs risk of being obscured by the things meant to support it. With a little reading in current sociological hand-books, almost any hypothesis might be triumphantly established. Again, for a low standard in scholarship we were prepared," etc., and so on for four columns, all of which bear the earmarks of a young professor in Chicago University.

EXCAVATION in Palestine, under the direction of the Palestine Exploration Fund, is to be resumed, permission having been received to that effect from the Sultan. The important site of Gezer (=Gazara), referred to by Professor Wright, on another page, is to be unearthed, and high anticipations will be entertained as to the finds which may be made. There seems to be no question that Gezer is one of the most promising sites for exploration which could have been chosen.

PART II of the Amherst Papyri gives a detailed instance of the administrative processes, preserved with unusual completeness in Papyrus 31. The document dates from B. C. 112, in the reign of Soter II. Senpöeris, daughter of Onnophris, surreptitiously enclosed a piece of desert land (about 55 square metres) with a view to planting date-palms. An overseer of the revenue, while collecting taxes in the neighborhood, gets wind of this encroachment, visits the spot, probably applies torture, and extracts a fine together with twice the ordinary taxes. This fine is paid over to a banker, and the transaction requires the signature of the overseer of the revenues and of the royal scribe, fortified by the certificates of two minor officials that the land measurements are correct. Senpöeris survives to pay two years later a government tax of 10 per cent. on the purchase price of a house and land. The collection of revenue was naturally carried out with great rigor. Granaries were sealed by government agents, and were not released till they were assessed and the taxes paid—a procedure similar to that of the Turkish Government in the sixteenth century. Moreover, parties suspected of defrauding the revenue were expressly deprived of the assistance of advocates. Advocates who dared render assistance in such cases were themselves subject to heavy penalties and disabilities by a decree of Philadelphus, cited in an interesting petition of certain landholders (No. 33), wherein they accuse a Komarch not only of speculation, but of the further misdemeanor of bringing advocates to plead for him in the royal court.

SAYS Professor Sayce in the June *Homiletic Review*: “Neither in Egypt nor in Babylonia has any beginning of civilization been found. As far back as archæology can carry us man is already civilized, building cities and temples, carving hard stone into artistic form, and even employing a system of pictorial writing. And of Egypt it may be said that the older the culture the more perfect it is found to be. The fact is a very remarkable one in view of modern theories of develop-

ment and of the evolution of civilization out of barbarism. Whatever may be the reason, such theories are not borne out by the discoveries of archæology. Instead of the progress we should expect we find retrogression and decay ; where we look for the rude beginnings of art, we find an advanced society and artistic perfection. Is it possible that the Biblical view is right after all, and that civilized man has been civilized from the outset ? If so, we can no longer go to the savage to learn how our first ancestors lived and thought, for the savage will represent either degeneracy from a higher type or else a different race. In any case, the culture and civilization of Egypt and Babylonia appear to spring into existence fully developed, as Greek mythology averred that Athens had sprung from the head of Zeus. Archæology, at all events, has failed to discover the elements out of which, according to the doctrine of evolution, they ought to have grown."

CONTENTS of *Man* for July: Notes on some Indian Tatu Marks, H. H. Risley—The Supreme Being and Totems in Sarawak, Andrew Lang—Implements and Ornaments of the Yahgans of Fuegia, J. L. Myers, Ill.—Prehistoric Villages in Thessaly, R. C. Bosanquet—An American View of Totemism, J. W. Powell—Reviews—Proceedings of Societies.

The discoveries in Thessaly were made in the summer of 1891 by M. M. Staës and Tsountas at two sites in the fertile plain which extends from the port of Mount Pelion round the shores of the Gulf of Volo, the ancient Iolkos. No trace of bronze was found and stone implements were abundant, but the pottery of both places was of a more advanced kind than that usually assigned to the Neolithic Age in Greece. The explorers have detected sites of the same character in other parts of Thessaly, and M. Tsountas has now resumed work there. Their account of the excavations, a quarto volume of fifty plates from photographs and from drawings by E. Gillieron, will be published by the Greek Archæological Society, and is expected to appear in 1903.

CONTENTS of the *Proceedings* of Biblical Archæology. Vol. XXIV, Part 3: The Præfects of Egypt II, Seymour de Recci—Greek Transcriptions of Babylonian Tablets, T. G. Pinches (3 Plates)—The Greeks in Babylonian-Græco Cuneiform Texts, A. H. Sayce—Note on the Heavenly Body *Kakkab Mul*, R. Brown, Jr.—The Antiquity of the four-wheeled Chariot, Joseph Offord, (2 Plates).

Says Mr. Offord: In all studies of the history of wheeled vehicles it is customary to commence with the two-wheeled chariot, or car, and to infer that four-wheeled ones were a much later invention. This may be the correct view to take, but recently a number of archaic representations of four-wheeled cars have been discovered, which will for the present force archæologists to admit that as far as pictorial evidence goes, the four-wheeled type of carriage is carried back into antiquity quite as far as, if not farther than, the two-wheeled chariot. In proof of this assertion, Mr. Offord describes five very early drawings of four-wheeled vehicles, and gives photographs of them.

THE "Neues Wiener Tageblatt" of July 24, says that Dr. Sellim, a professor at the Vienna University, who is exploring Palestine in behalf of the Imperial Academy of Sciences, has discovered the walls and gateway of the ancient Temple of Solomon, in the neighborhood of Janohah, in Samaria. The famous Temple of Solomon was that built by the king at Jerusalem. After its destruction it was replaced by the Temple of Zerubbabel and the Temple of Herod. There is no record of Solomon building a temple at Samaria, the town thirty miles north of Jerusalem, which did not come into importance till after the revolt of the ten tribes, when it was made the capital of the northern kingdom by Omri.

THE *Mitteilungen der Vorderasiatischen Gesellschaft*, No. 1, 1902, contains "Ein altbabylonisches Fragment des Gilgamesepos," by Bruno Meissner. This contains a transliteration of the text, a translation, and a photograph of the tablet.

MRS. AGNES LEWIS SMITH, of Cambridge, England, reports in the *Expository Times* an especially scandalous piece of vandalism. In a visit a few months ago to the Convent of St. Catharine on Mount Sinai, she discovered that a leaf was missing from the Syriac codex of the Gospels, which she discovered there in 1892, and which has since been known as the Sinaitic Palimpsest. The manuscript has been kept carefully in a box in custody of the monks, but has been shown occasionally to travellers. Her belief is that some visitor, wishing to make an addition to a collection of Oriental curios belonging to himself or to his university, slipped this leaf between the pages of a book in the hope that it would never be missed. Mrs. Lewis gives reasons for the opinion that the theft was not the work of a scholar. She publishes in the *Expository Times* a photographic facsimile of the stolen leaf, which contains part of the story of Mary, slave of Tertullus, and, in the under-script, the text of Mark ii: 21, iii: 21. The existence of this photograph fortunately prevents any loss to scholarship, but makes the offense none the less heinous.

IN addition to the official Guide of the Egyptian Antiquities in the Royal Museums at Berlin, the authorities of these museums have now issued the first installment of their publication of the hieroglyphic texts inscribed upon the objects catalogued in the Guide, as well as those upon certain other monuments, which were not included in the former work. The present part comprises some 140 texts taken from tombstones, pyramids, gates, altars, obelisks and statues. Cross references to the Guides and a list of registration numbers facilitate the use of the work.

CONTENTS of the *American Journal of Archaeology*, April-June, 1902: Cretan Expedition of the Institute XXI, Gortyna, Antonius Taramelli—Architectural Refinements in Italian Churches, William H. Goodyear—Archæological Discoveries, (July-December, 1901), H. N. Fowler—Bibliography of Archæological Books (1901), H. N. Fowler.

A SUBSCRIBER in Denison, Texas writes to us as follows : "You will kindly discontinue the mailing of BIBLIA to my address. It is a good journal of its kind. I have enjoyed it, and satisfied my curiosity in that direction. King Henkhet knocks the Adam story all into pie. Adam out, and all the balance of the 'plan' is ridiculous."

Important Finds at Damascus.

ANCIENT MANUSCRIPTS OF THE SCRIPTURES.

There is an old tradition that the so-called Treasure Dome of the Jami el Kebir Mosque in Damascus contained a number of valuable manuscripts relating chiefly to early Christian times. After years of persuasion, the Sultan was induced to allow the opening of the dome, which had remained closed and carefully guarded for centuries experts having assured him that there were no documents in the collection affecting the Mohamedan religion. The manuscripts discovered in the dome were sent to Constantinople, where it was found that they included a number of fragments of the Old and New Testaments, in the ancient Syrian language and character, together with fragments of the translation of the Old and New Testaments in the dialect of Syro-Palestine. Among the latter was found the first evidence of the existence of a translation of St. Paul's Epistles into this dialect, which was spoken at the time of Christ. There were also fragments of the Pentateuch in the Samaritan language, a translation of Psalm LXXVIII, in Arabic, but written in Greek characters, and thus affording a valuable clue to the pronunciation of Arabic in pre-Mohamedan times ; seventy-seven pages of a hitherto unknown commentary in ancient Syrian ; twenty-five pages of the Psalms and eleven pages of the Pentateuch in Greek characters, dating from the eleventh century.

It is now reported from Constantinople that the manuscripts have been handed over by the Turkish Foreign Ministry to Baron Marschall, the German Ambassador, by order of the Sultan, for a more thorough scrutiny in Berlin.

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A New Source of History.

During the final decade of the last century, a new series of archæological acquisitions has been offered to the competition of collectors, consisting of, apparently, worthless and quite uninteresting objects entitled ostraca. Although the word and the object it describes were known in ancient Greece, and are mentioned in the classics, the specimens to be referred to here may be termed a product of the ever fertile valley of the Nile, for with few exceptions they consist of fragments of pottery made from the Nile alluvium.

To the uninitiated it must appear most singular that pieces of broken pottery, and of very indifferent quality — indeed the worst specimens of that are procurable at the time — should become highly valued articles for which connoisseurs will pay considerable sums to acquire possession of them.

Their value however consists not in the material of which they are made, but in the few often scarcely legible lines of writing scrawled or scratched upon their surface, by means of which many a lost page of ancient history and economics, of the most important kind, that is to say the history of the life

and manners of the people, is being written with an accuracy previously impossible.

That these relics are of sufficient interest to be worthy of a literature of their own is signified by the list of works relating to them appended to this article, and as indicating the amount of material provided as a basis for comment and classification, it may be mentioned that the first work alone of those cited gives us the text of 1624 Greek specimens of these documents.

W. Wilcken. "Griechische Ostraka aus Aegypten und Nubien."

G. Daressy. Catalogue des Antiquites du Musee du Caire, Ostraca.

This work also gives texts upon of fragments of stone on stuccoed wood.

W. E. Crum. "Coptic Ostraca."

W. Spiegelberg. "Hieratic Ostraca found by E. Quibell in the Rammesseum."

B. P. Grenfell and A. J. Hunt. "Fayoum Towns, part V. Fifty are selected." "Ostraca."

As is well known the word "Ostracism" from Greek *Ostrakismos* is derived from the word for potsherd, and signifies banishment. It is not however so well known that the statement that it was applied to Themistocles, is confirmed in a most curious way by the discovery of an ostrakon five years ago at Athens, which read "Themistocles Phrearrios." This shard is undoubtedly one of the very votes which in 470 B. C. condemned the illustrious statesman to banishment. Several others have been found on Greek soil, two with the name of Xanthippos, father of Perikles, and one of Megakles uncle of Perikles. And if the confirmation of the classic historians by the ostraca of Themistokles was remarkable, still more so is the strange fact that in the newly recovered "Constitution of Athens" by Aristotle, his first account of ostracism at Athens should refer to Megakles, Xanthippos and Themistokles, the very three Greeks of whom we have in existence ostraca inscribed with their names.

Returning now to the real subject of this notice, which is Egyptian ostraca, it will be well before proceeding to point out what the writing upon them consists, to explain that broken

pieces of pottery were probably used as writing material, because at the time they were thus adapted they were doubtless cheaper than papyrus, or parchment, besides possessing the two qualities of being easily obtained on the spot, and were also of great durability.

The date when they first came into vogue cannot be determined with certainty, but it was subsequent to the spread of the use of demotic writing, that is the more cursive form of the hieratic style of Egyptian calligraphy. The interest for scholars however really commences when, Egypt being under sway of the Grecian Ptolemies, Greek texts were inscribed upon them, and augments as when in the long term of Roman occupation, they were freely used for a multiplicity of purposes. They were, however, chiefly employed for what may be termed fiscal texts, that is to say, receipts for the payment of taxes, acknowledgements of loans, or quittances for rent, but a few contain letters or religious inscriptions, and some fragments of classical literature; these probably being scholastic exercises. The reasons why these relics have only recently become notorious are twofold. Firstly as they were not sought after by travelers and dealers, if any were discovered they were either destroyed or regarded as worthless; and secondly because until the Egyptian peasants discovered that Europeans valued them, it was not likely that many would be found, as the Fellahs did not search for them, and for the very singular reason, that in order to recover the best preserved specimens, it is in many cases necessary for them to destroy the remnants of ancient buildings in which they dwell in order to obtain the ostraca to sell.

The cause of this is the fact that these pieces of pottery have been used centuries ago, to strengthen the fragile clay composing the bricks with which the ancient Copts (the indigenous Egyptian population before the Mahomedan conquest) used to build their houses. Until a few years ago it was only when the bricks of some deserted tenement were being ground up for the sake of manure, that the ostraca were forthcoming, but now the Arabs in some cases where the walls

have been largely bonded with these treasures, have demolished the buildings in order to rescue them from oblivion. At Luxor where M. Maspero cleared away the structures which clustered against the temple walls previous to scientifically excavating it, quantities have been recovered from the ruins.

The chief cities in Egypt from which ostraca have been obtained are Gebelin, Erment, Karnak, Sedment and Sakkara; nearly 100 years ago Minutoli secured some at Assouan, but they seldom turn up there now. Quite recently the "Egypt Exploration Fund" searchers for papyri, have found a number in the Fayoum, and what Messrs. Grenfell and Hunt say of these, may well be quoted as typical of those also derived from other localities.

"The use of fragments of pottery as a writing material was necessarily restricted to short documents, principally for receipts, the custom of giving which was observed with the utmost strictness. The excessive brevity of the documents in which the formula is frequently reduced to the barest minimum consistent with its legal validity, and their numerous abbreviations, combined with the usually very cursive character of the writing, and the unsatisfactory nature of the material on which ink was especially liable to run or to fade, often make their decyphering and interpretation a matter of extreme difficulty."

The largest collections of ostraca are those of Professor Sayce, the Berlin, British and Louvre Museums, and that of Ghizeh at Cairo, the numbers of which are rapidly augmenting. Professor Eisenlohr in Germany had a valuable series, also M. Hess of Fribourg. Recently M. Remact of Paris has secured numerous examples, and others are scattered in the museums of Leyden, Rome, Florence and Oxford.

The first scholar to publish their texts was Frohner, who did so when they were comparatively few and unknown. The late Dr. Birch followed with others and was succeeded by Dr. Weidemann and Prof. Sayce and by the scholars whose works are appended to this article.

Some seven languages are employed in these strangely embodied writings, viz. The ancient Egyptian which is written in a few cases in hieratic, but mostly in demotic characters, Greek, Latin, Coptic, Aramaic, Arabic, and a dialect expressed in Greek letters, supposed to be that of the Blemmyes or Soudanese, who were a constant source of terror to the Romans during the decadence of the Empire. Dr. Birch says that, "with a few exceptions the descriptions of pottery employed vary according to the character of the script employed upon them, indicating a change in the style of ceramic manufacture contemporaneous with the variation in the prevalent language of the people," "that of the hieratic inscriptions is rather thick and red externally, but with a black fracture in the middle; those of the Roman Empire are from smooth vases unglazed, made of red paste, with a red fracture throughout, but used for holding liquid, apparently wine, and pitched internally for the purpose. The later ones were written on pale red or yellow vases; the Coptic texts on red pottery often fluted, showing that they came from fluted amphoræ, also used for water or wine." Dr. Wilcken having so many more specimens to report upon, in his chapter, upon the varieties of pottery employed, gives ample data for detecting an Egyptian from a Ptolemaic; or the latter from a Roman or Byzantine potsherd.

From the evidence of the ostraca it appears that the Egyptian subjects of the Grecian Ptolemies and the Roman Emperors were privileged to pay an ample variety of imports, as were their descendants under the Turks, indeed there does not seem to have been much to choose between their lot, in this respect in either period. Dr. Wilken cannot refrain from a literary sigh of satisfaction on terminating his long chapter on this part of the subject, and it will be appreciated when we learn, that he discusses 218 taxes or duties, determining as far as at present possible from Greek inscriptions chiefly, who were liable to pay the imports, upon what produce or form of property, imports or exports were they levied and who were the functionaries and collectors employed in enforcing them.

There were the Poll Tax, and a workman's License Tax, the rate for the "River Conservancy," an "Indirect Tax," a "Surveyance Tax," a Registration Tax, a Tax for the Praetor's Barge, a Palm Tree Tax, a Cattle Tax and an Oil Tax, another upon the Brewing of Beer, and one the Bath Tax, for the maintenance of public baths. Not only were cattle and horses taxed, but pigs and even pigeons and ducks and chickens. Some unexpected levies were made for public purposes, such as a contribution to provide for the erection and keeping in good order of busts and statues, also one for the support of doctors, and one for the payment of watchmen and the towers upon which they stood, for the purpose of surveying the flat plain of the delta. A very onerous Ptolmaic tax upon a certain class of the community was the *Apomæra*, which represented a 6th part of all produce of gardens and vineyards. Concerning this import, a receipt of the time of Cleopatra III. and Ptolemy XI. read, "The 13th year which " "is also the 10th," (referring to the two monarchs), "the 8th day of Pakhons," "there has been deposited in the bank at Crocodilopolis the apomœra," "of the 13th, 10th year, by Konon son of Doros, 2,700 drachmae," (signed) "Dartusis son of Termaminis."

In addition to the amount authorized by the taxes, if the unfortunate citizen was only able to pay a portion of the sum due, he was mulcted in a fee for the registration of the amount received upon account. These taxes were often farmed out to contractors, who accepted payment sometimes in money, sometimes in corn or other produce: for instance an ostrakon from Kass el Banat in the Fayoum says:

"I have received for Paesis for the produce of the past second year for public," "land to be placed to his account ten artabae of barley."

The tax farmers generally employed subordinate officials entitled *praktors* to collect their revenues, these were a species of beadle or surveyor, other officers concerned in the service were the *Trapezitai* and *epiteretai*.

In the space at our command, it will only be possible to

present specimens of ostraca, referring to most of the taxes mentioned, and a few additional ones as instances of special importance, because of some information imparted by their text.

In commencing one may be given of the early date of A. D. 68, giving an evidence of the "Poll-Tax"—"Peleas son of Zmeunos, grandson of Puthon, for the Poll-Tax, for the 13th year of Nero, the Lord, 16 drachmas of silver." "I Ammonios son of Appolonus wrote it the 6th day of Payni."

The next selected proves the Bath Tax alluded to. "The 7th year, Pachon 18. "Heras a widow, mother of Heron, has paid for the Bath Tax at Euhemeria," "through Heron on account 14 obols. Signed Heron." The following alludes to the "workmans tax," it is from an ostracon in the the Leyden Museum. "Phenobis son of Pachompaaios, a linen worker, for the Workmen's Tax of linen work has acquitted for the fourth year of Vespasian the lord, the 30th Mesore, 12 silver drachmas. I Melahous, son of Hermodotus, have "written it." Another of the reign of Domitian shows that the Workmen's Tax which under Nero had been twenty drachmas, had then fallen to sixteen. "Triadelphos has paid for the workman's tax for the third year of Domitian, the lord, 16 drachmas, the 6th of Choiak. I Tocrates wrote it." The Poll-Tax at the time of the ostracan given above it will be seen was 16 drachmas, but under Trajan it was augmented as seen in this receipt. "Papyris son of Papyris, the linen draper, has paid for the Poll-Tax of the 5th year of Trajan, the lord, 8 drachmas, and he owes the remaining 9. I Hermogenes the collector have written it." This title is dated A. D. 103-4.

The next one is interesting for the title it gives to Trajan of "Optimus Princeps," which had not been ascribed to him upon coins, until two or three years later." "Ammonios son of Ammonates, and Dionysios collectors of the sacred gate of Syene. Pachnoubis son of Phenopheus, and of his mother Tachombekis, has paid one rate, 1 drachma for the 8th year of Trajan, the best lord, the 11th of the month Mesore."

This Tachombekis seems to have married again, for we have

a potsherd valuable for the indication it affords as to the manner in which taxes were paid in installments, that speaks of another son by a different father.

Pachnoumis son of Pachompabeachthis and of Tachombekis has paid for the Poll-Tax of the 18th year of Trajin, the 4th of Pharmouthi 4 drachmas, the 24th Pachon 4 drachmas, the 29th Paqui 4 drachmas, the 9th Epiphi 2 drachmas, the 2nd Mesori 16 drachmas. Didymion has written 19th year; he owes other drachmas 1. Two of the assessment, one of the second assessment by Serapeon."

Another specimen mentions a fresh member of this family, and is also quoted as being an evidence of the river preservation duty. "Pachompete peos collector. Harpaesis son of Phanopheus, and of his mother Tachomptbekis, has acquitted for the assessment of the conservancy of the river, 10 tribols, the 9th year of Hadrian, the lord, the 6th Phamenoth."

The succeeding ostrakon is valuable for the light it throws upon the dealings of the tax farming fraternity, and their surveyors; and the custom of giving credit. "Tiberius Julius Longinus and Valerius Socrates, and the others with their surveyors of taxes of the sacred gate of Syene, successors of Heracleides and Iisidorus farmers of taxes. Panubtis son of his mother Thinpelaus, has acquitted for the workmen's tax, 12 drachmas of the 7th year of Antoninus Cæsar, the lord, the 19th of Athyr. He owes the other 8 drachmas, 2 obols of the workmen's tax 8."

Dr. Wiedemann possesses several receipts for the Palm Tree Tax: for instance this one about A. D. 116. "Sarapion son of Serapion, Arpaesis son of Arpaesis, have paid for the palm trees for the first year of Adrian, the lord." Another in his collection mentions the Assessment Tax. "The year of Kommodus Antoninus, the lord, the 17 Pachons, has paid Stod 20 drachmas, and for the assessment of the 28th year." One of the Manufacturers Taxes was that for the saddlemakers and wool pickers, and the following potsherd which had its text in perfect preservation, is given by Professor Sayce from his collection. "Hermodoros who has received

the tax of the saddlemakers and wool pickers, for the first year, sends greetings to Peteargêres. I receive from you the tax for the months of Mekheir, Phamenoth and Pharmuthi, 41 drachmas for the first year."

Another ostrakon speaks of a sort of title payment. "Hermodoros sends greetings to Arkos. I receive from you the tax of the 9th part of the produce of the land, and hold you indebted for nothing more. The first year, the first day of Pachons." A third introduces a "Tax Farmer" named Rhadanos, and a fresh import — that upon cattle. "Rhadanos who has received the contract for farming the taxes of the saddlemakers, for the 34th year, sends greeting to Erantis. I have the tax from Thoth to the 1st of Messori of the current 34th year. I also allow a diminution of the tax upon cattle according to the rate of the reduction."

The following is another exhibition of payment in produce and most curiously chronicles the purchase of an old jar for the purpose of being broken up to furnish ostraca for a certain Orion, a scribe for Heraclianos. Thirty-seven coins from the newly planted ground, and five from the estate of Pi Kerai, three measures of wine and two of vinegar, five in all for filling the cup. I have also bought a double jar for 8 tribola, and have given a double jar to Orion the scribe." One hoard of ostraca must have been found by the fellahin, consisting of receipts for corn tax, given by a certain Ptolemy, about the time of Tiberius; because many of his acknowledgements are preserved. The following is a specimen. "Ptolemy the son of Asklas sends greeting to Pammonios son of Pammonios. I receive from you the remainder of the corn tax for the third year of Tiberius Claudius Cæsar Augustus. (Signed) Ptolemy."

The next is a singular specimen of a sort of receipt note. "Damou son of Bakhios Didymos, to Aphrodisios sends greetings. I received from you ten jars of wine already written about. He registered on his own behalf a sufficient quantity of flesh meat fittingly. Leave alone the eggs on account of the He has attended to the former orders. Damon."

Another ostracon may be given to illustrate hundreds, which are merely notes of hand, it is selected because the original is interesting, because written in a mixture of Coptic and Greek letters. "Uluzios to Petargeris the son of Pthominis sends greeting. I receive from you the loads of bran of last year. The 15th year of Domitian, the lord."

One of the last taxes mentioned is that of the following tile, which is dated in the reign of one of the local kings in upper Egypt, when it temporarily regained its independence in the third century. "The 35th year, the 11th day of Payni, 4 obols to Gentiodyes. 15 Hermes pays, the 35th year. Herakleides son of Hermes, owes for the castor oil tax 2 obols. Signed Askans.

The ostraca inscriptions that have been given being only short texts for reasons of space, may be very dry reading, but suffice to show that although meagre and of no literary interest, they present to students a fund of information. This may be divided into historical, geographical, fiscal, legal and metrological, for in addition to the title of Emperors and Governors they restore to us the names of hundreds of officials and officers, and so with the obscure villages, parishes and towns which are by these documents frequently located in their proper names or counties. That they illuminate the whole system of taxation is evident, as do they also the value of the coinage and its depreciation at various times, and its ratio to the price of commodities. The assessment of different descriptions of land, the amount of produce for various sized fields, crops, and tillage, wages, and the corvée and slavery. The registration of births and deaths, for the former was needed for military purposes, and both births and deaths were necessary for the census and other administrative calculations. Deaths had to be announced to the scribe of the village or town and he requested to register it.

Light is also thrown upon the varying rates of interest upon loans at different epochs, the fines for the non-payment of duties and imports at the appointed periods, in fact the

material for the history of taxation for 1000 years is here preserved.

Paleographers, philologists and grammarians, jurists and financial historians, can all find something of value for their special studies in these small relics of the past. Sometimes they contain matter of interest as literature, but it is very meagre indeed. An ostrakon gives us verses 616 to 626 of the Hippolytus of Euripides. Another an unedited epigram upon the native country of Homer. A third the commencement of an anecdote regarding Esop, and a fragment is upon another of a story of Isocrates. A verse or two of Homer completes the list. From this it will be seen that ostraca must hold a very humble, but certainly a useful place in the history of the past, and that they are of sufficient interest to be worth the very imperfect account of them here given.

The grand plan of this great fiscal civilservice was geographical. Starting will be names or counties, the financial administration subdivided into Toparchies, each of these again being split into a northern and southern half. The head quarter of the toparchy was the Metropolis, almost invariably the ancient district capital, and here was placed the chief fiscal district bureau, supervised by the Metropolis over the villages which were partitioned out into quarters.

Thus the meshes of the great fiscal net were too fine to permit of any escape.

JOSEPH OFFORD.

Elohim as a plural of Majesty.

In the August number of the *Biblia*, the leading article under the above title by Joseph Offord, M. S. B. A., ought to command the most careful attention of every Bible student, and of every reader of the Old Testament. It is a fact, now well established by the discovery of new texts, that Semitic writers and people generally during the Mosaic era, and long antecedent thereto, even during the most primitive times, used a plural term for God — the God of gods, known by the Most Holy name *Jehovah*.

In the Old Testament He has revealed Himself by various names, accommodated to the different states of receptivity of different men, people and eras. But in none of His names does He call Himself the *Esse*, or "to Be," except in the name *Jehovah*. There only does He reveal Himself as the One and only Selforiginating and Selfsubsisting Being. The name is given with two varieties of form, bearing in them, also, variations as to signification. The one most frequently used is the form *Jehovah*, and occurs exclusively in connection with the name "The Lord," in Hebrew *Adonai*, for wherever *Jehovah*, "The Lord" is spoken of He is not called "The Lord Jehovah," but "The Lord Jehovih."

Commentators and biblical experts generally try to explain this very notable variety in the spelling of the name by assuming that the vowels in the form *Jehovih* (e-o-i) do not originally belong to the name. And the assumption would seem to be sustained by the well-known fact that the Jews would not, or dared not, utter the name *Jehovah*, but always read the name *Adonai*, "The Lord." As a logical consequence, when the double name of "the Lord Jehovih" was used in the Old Testament, the Jews would have been forced to read it "Adonai Adonai."

To avoid this inconsistency and perplexing repetition it is assumed that the Masoretes placed the vowels of *Elohim* (God) under the name and read it "*Adonai Elohim*" the Lord God, wherever it is written under the form *Adonai Jehovih*. This is a very strong proof of the theory endorsed by your able correspondent Joseph Offord, namely, that the best and most learned Semitic writers, including the Masoretes, used a plural term for God, to indicate a plurality of character and attribute, and in this case, more specifically, the plurality of majesty, lordship, and government, and that *Elohim* is equivalent to *Jehovih*.

Thus we read "Jehovah our Elohim is *One Jehovah*" (Deut. vi, 4), and in verse 10 "Jehovah thy Elohim." Isaiah also says "I am Jehovah thy Elohim," (48 v. 17: and 51 v. 15), and in many other places this form of expression is given. Perhaps

the most notable cases of the use of the plural term for the One Only God Jehovah, are the following from *Isaiah* :

"I am the Jehovah, there is none else : there is no *Elohim* beside *me*."

"I am the Jehovah, there is none else."

"Thus said Jehovah that created the heavens ; *Elohim himself* that formed the earth and made it. I am Jehovah, there is none else."

"There is no *Elohim* else beside *me* ; a just *Elohim* and Savior, there is none else beside *me*."

"Look unto *me* and be ye saved all the ends of the earth : for I (Jehovah) am *Elohim*, and there is none else."

"I Jehovah that called thee by name the *Elohim* of Isral." — *Isaiah*, 4, 5 : 3, 5, 6, 18, 21, 22.

These are notable illustrations of the fact taken from a single chapter in *Isaiah*, that a plural term for God — the God called *Jehovah*, was in common use amongst the Jews, during Old Testament times ; and we have very good reason for assuming that *Elohim* as a plural of majesty, lordship and government, was in use among the primitive nations of the east long antecedent to the Mosaic Era ; that the use of the plural in the Old Testament does not contradict the concept of a One Single Allpowerful Deity, and that Deuteronomy vi. 4, indicates this fact and use, and must not be taken as a proof of Hebrew polytheism, concept of a One Single Allpowerful Deity. It may now be very clearly seen, that the statement in Deuteronomy vi. 4, "Jehovah our Elohim, is One Jehovah," and in verse 10, "Jehovah thy Elohim," indicates this fact and use, and must not be taken as proof of Hebrew polytheism.

"Thy throne O *Elohim* is for ever and ever :

"Therefore *Elohim* thy Elohim." — *Psalms* 45 : 6, 7.

"I will praise thee upon the harp :

O Elohim my Eloha." — *Psalms* 43 : 4.

"Joshua built an altar to Jehovah Elohi."

— *Joshua* 8 v. 30.

"Blessed be Jehovah Elohim the Elohi of Israel."

— *Psalms* 72 : 18.

This plural form of God's name appears all over the Old Testament when speaking of a single Deity under the name of Jehovah. In no sense does this plural form Elohim of the name of a single Deity indicate a polytheistic concept or thought or religious cult. For "Jehovah Elohim" is definitely monotheistic in all the passages we have cited. The plural form of the name is both philologically and grammatically used to express the concrete concept of Jehovah's attribute, majesty and government.

S. BESWICK.

Hollidaysburg, Pa.

A Rare Zoroastrian Manuscript at Columbia University.

IN April of last year the interesting news was announced in America that Columbia University had received, through Prof. A. V. Williams Jackson, the princely gift from the Parsis of Bombay of five manuscripts of the Avesta. This year the university is further enriched by a sixth codex, which Prof. Jackson has just received to present on behalf of the Parsi high priest Dastur Kaikhosru Jamaspji and the former owner, M. Pavri. This manuscript is in some respects the most valuable of them all. Not only is it venerable on account of its age, which is evidently great from its appearance, although it is undated, but it is the most important codex for the particular portion of the Avesta which it contains.

The manuscript, which is known as S₁, as it was formerly at Surat, near Bombay, comprises 160 folios, of which the first three have been lost. These leaves are 12¼ by 9½ inches in size, but many have, unfortunately, been cut down and, in some cases, patched by recent hands. The paper is coarse in texture and brown with age, but the writing is distinct and the ink as black as in the days when this venerable book was written.

The portion of the sacred liturgy of the priest of ancient Iran, so erroneously called fire-worshippers, which the manu-

script before us contains, is known as the Yasna, or ritual of praise. It is the oldest part of the extant Scriptures of the Persia of old, and comprises also the Gathas, or songs, corresponding strikingly to our own Psalms. It is not improbable that some of these Gathas, all of which are written in an archaic dialect of the Avesta, were composed by Zoroaster himself some seven centuries before our era. Of rare beauty and an exalted morality, filled moreover with the gospel of labor for God and love for man, the Yasna stands in the foremost rank of ethnic Bibles. That our own university should have received this finest manuscript of such a faith is an honor to our city, and a just tribute to the professor whose careful researches into Zoroaster and his faith have merited this gift to Columbia through his hands.

The manuscript is, like most of the other Avesta codices at Columbia, which possesses the only ones in America, bilingual. After each Avesta sentence is written the Sanskrit translation, which is ascribed to Nairyosangha Dhuval, a Parsi priest of the thirteenth century of our era. As the Avesta script runs from right to left, and the Sanskrit from left to right, the scribe, after each Avesta sentence, turned the manuscript upside down and wrote the Sanskrit version, after which he again turned the leaf back, and so proceeded with his original text. Other Zoroastrian manuscripts have, besides the Avesta text, translations and paraphrases in Pahlavi, or Middle Persian, which are of older date than the Sanskrit of Nairyosangha.

Among the Columbia codices is one of the Avesta-Pahlavi texts of this same Yasna. The manuscript S₁ is practically the basis of the Yasna portion of the great edition of the Avesta, which was edited by Prof. Jackson's teacher, Prof. Karl F. Geldner of Berlin. The leaves of the codex, which is unbound, are placed between sheets of tissue paper. Later it is probable that this precious manuscript will be placed on exhibition, together with the others in the collection, when they are finally ready for general inspection.

It is to be hoped that some way may be found to have the

codex S₁ collotyped, as Oxford has done with J₂, or our own Johns Hopkins with the unique Kashmirian manuscript of the Atharva Veda. The sincerest thanks of all interested in the advancement of American scholarship are due to the generous priests of Bombay, who, filled with the spirit of their prophet of old, the holy Zoroaster, have given to us this crowning treasure of the Avesta collection at Columbia University.

The Palestine Exploration Fund.

A young man of excellent education, whose taste runs to archæology and anthropology, was lately asking if he could live a useful life by going to Palestine. The answer was emphatically in the affirmative. It is a great mistake to regard Palestine as hopelessly sunk in misery, or again to conclude that all archæological study remains to be done by excavation alone. The land is slowly rising toward what, as compared with the recent past, is prosperity. German enterprise finds place there, and so does the energy of France and Russia and the Zionists; why is there not room for American good influence? The success of the American work at Beyrout is so great, extending itself wherever Arabic is spoken, that there would seem to be no question as to the room for it in Jerusalem. There is an old compact as to Protestant missions which gave Palestine to England and Syria to America, and it is unfortunately true that the English mission in Jerusalem is still in its beginning. The fact is that Jerusalem is a much harder field than Beyrout; but, without dwelling upon this, let me say that an American, and especially an American family, can do great good, if settled in Jerusalem or Jaffa or Nablus, or any central town from Hebron to Damascus. A man or woman of medical training would be especially useful. The daily influence, not with formal missionary effort, but with quiet friendliness and christian patience, would have marked effect in due time. The people would come freely to such a hero, and would ask for advice, and would be influenced for

good, life would be modified, prejudice dispelled, and the light would shine and be seen of all.

If this be true on the moral side, it must be still more manifest that the benefit to archæology and Biblical study generally would be of great value. Even the customs and traditions of the people have not been fully studied, but I refer especially to research in just the ways so usefully carried on by the late Dr. Schick. He found frequent opportunities to serve the cause well ; was a new building going forward, he watched the excavation daily and often to great advantage, as when Bethesda was found on remains of the old city walls ; was anything brought to light bearing an inscription, he was early on hand to study it, copy it, and send it to European scholars ; was anything turned up by the plough, he was known to be able to give information about it, and his opinion was sought for on all sides.

No one has taken his place, and the place which he filled in Jerusalem has never been filled in other places to any extent, and consequently, while excavation is going forward as rapidly as is possible, the quiet work of the resident archæologist is much neglected, and this can be said without derogating from the services of a few whose useful reports appear in the *Quarterly* in consequence of more or less prolonged, but usually very short visits to places of importance. The man who really goes to live in Palestine and do what good he can, cheerfully and intelligently, and with fair archæological training for the thirty years now beginning, will confer a benefit in all ways, quite as marked as any student, and in some ways more marked than the average explorer can confer.

The extent to which excavation is to be carried on is remarkable. Gezer is already in the hand of our Fund, and it is reported that the Germans have secured leave to excavate Megiddo, and that the Austrians will dig at Taawach. These places are near together on the western side of the Plain of Esdraelon, and may be covered by the same permit. A generous rivalry of nations in this kind of work will be pleasant to see and will perhaps prevent the unhappy intervals

of inaction, which have occurred through delay in granting the necessary leave. Of these three places Gezer is much more the important historically and the more promising archæologically, but we shall know later what led to the selection of Megiddo and Taawach.

Having felt sometimes compelled, in the interest of genuine science, to criticize the negative presuppositions of some scholars, I have been much pleased to see the boldness with which, at last, President Harper of the University of Chicago, has taken his stand. For years he has used his influence to advance the more radical criticism, but now, under the heading of "The Parting of the Ways," he breaks with the writers in the *Encyclopedia Biblica*, and uses strong terms of their method, calling it "a method whose final criterion is one's likes and dislikes, which is controlled by a persistent determination to reject rather than to interpret references to things miraculous, which magnifies literary inconsistencies into doctrinal and historical contradictions, which, in supreme disregard of documents, can determine *a priori* which historical situations should, would and must have been." He declares that this method "cannot expect to cover approval except with editors possessed of a monomania for the reconstruction of historical sources."

The gage of battle thus thrown down will doubtless be taken up, but the explorer will go on quietly with his digging, well knowing where the remedy for errors is to be found, namely, in thorough historical research.

The following receipts since last report are gratefully acknowledged :

Alexandria La. Seminary,	\$2.50	Freeland, Mrs. C. J.,	2.50
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THEODORE F. WRIGHT,

Hon. Sec'y for U. S.

42 Quincy Street, Cambridge, Mass.

Book Reviews.

BABEL AND BIBLE. A Lecture on the Significance of Assyriological Research for Religion. By Dr. Friederich Delitzsch, Professor of Assyriology in the University of Berlin. Translated by Thomas J. McCormack.

This book comprises a lecture delivered by Professor Delitzsch, last January, before the Emperor of Germany, at the regular meeting of the German Oriental Society, and which he was specially invited to deliver a second time before the Emperor in the royal castle at Berlin.

Professor Delitzsch is one of the most eminent scholars of modern times, and one of the very foremost authorities on Assyriology.

It is only during comparative late years that the new science of Assyriology has come into being, owing to the labors of English, French, German and American explorers, and now we are enabled to go back nearly 7000 years and find a marvellous civilization. The immense number of documents which have been recovered—syllabaries, letters, chronological lists, historical fragments, astronomical and religious texts, inscriptions referring to buildings, votive tablets, dedications, inventories, contracts, etc., will occupy the attention of schol-

ars for many years. Not only kings and generals, but also entire nations, have been brought to light again by these discoveries.

In this lecture Professor Delitzsch gives the readers a vivid idea of the present state and the immense scope and import of Assyriological research, practically with regard to its relation to the Bible. He shows the far-reaching influence which the cuneiform investigations have exercised on our understanding of the text of the Old Testament,—a result which he considers due to the remarkably close affinity between the Babylonian and Hebrew languages and to the enormous compass of the Babylonian literature. As an illustration, Dr. Delitzsch gives the following: We read in Numbers vi: 24-27: "The Lord bless thee, and keep thee: The Lord make His face to shine upon thee: The Lord lift up His countenance and give thee peace."

Says Dr. Delitzsch: "Countless times has this blessing been given and received! But it was never understood in its full depth and import until Babylonian usage informed us that 'to lift up one's countenance or eyes upon or to another,' was a form of speech for 'bestowing one's love upon one another, for gazing lovingly and feelingly upon another, as a bridegroom upon a bride, or a father upon a son.' This ancient and glorious benediction, therefore, invokes on man with increasing emphasis God's blessing and protection, God's benignant and gracious consideration, and lastly God's own love,—finally to break forth into that truly beautiful greeting of the Orient, 'Peace be with thee!'"

Dr. Delitzsch shows that on the banks of the Euphrates and Tigris, as early as B. C. 2250, there was a highly organized constitutional state, and a civilization comparable in many respects with our own. Commercial industry, stock-raising and agriculture, flourished here in an eminent degree, while science, geometry, mathematics, and notably astronomy, attained a height of development that has repeatedly evoked the admiration of modern scientists. Referring to the story of Genesis as found on the Babylonian tablets, Dr. Delitzsch

says: " Shall we be astonished, therefore, to learn that entire cycles of Biblical stories have been suddenly brought to light from the darkness of the Babylonian treasure-heaps, in much purer and more primitive form than they exist in the Bible itself?" The book has sixty illustrations.

(Chicago. The Open Court Publishing Co., 324 Dearborn St. 8vo., pp. 66. Price 50 cents.)

Archæological Notes.

EGYPT IN THE NEOLITHIC AND ARCHAIC PERIODS. By E. A. Wallis Budge, M. A., Litt. D., D. Lt. Keeper of the Egyptian and Assyrian Antiquities in the British Museum.

This book is the first of a series of volumes dealing with the history of Egypt from the end of the Neolithic Period to the death of Cleopatra VII. B. C. 30. Each volume will describe a certain period of Egyptian history. The main facts given will be derived from ancient Egyptian monuments and papyri, with the latest results of archæological discoveries.

The discoveries in Egypt during the past few years, not only renders it necessary that the early history of that country should be rewritten, but we are put in possession of some of the most important historical work that has yet been given to us by the explorers. The continuous order of seventeen kings has been established, and, as Professor Peter's says, the very foundations of Egyptian history have been settled in a manner which hitherto seemed entirely beyond hope. The discovery of the royal tribes of the earliest dynasties, has provided the only contemporary history of their time, and completely vindicates the historical character of the lists which have been preserved by later ages.

It had long been suspected that the beautiful bas-relief and paintings, and the gigantic pyramids, which were the work of the IVth. dynasty, could never have been produced by men who a few hundred years were quite savage or nearly so. Now the excavations of Petrie, de Morgan, Amélineau and others have shown that Menes was not the first king of Egypt,

but that numbers of independent kings must have ruled both in the Delta and in Upper Egypt long before Menes. It is shown that before dynastic times the Egyptians were acquainted with writing, but it is evident that there was a state of civilization when men could not write, and recent excavations have given us this knowledge, and it is now possible to produce objects of various kinds, which prove beyond a doubt that Egyptian civilization is older by several thousand years, than the most enthusiastic Egyptologist would have wished to admit, and the existence of man in the valley of the Nile, may be traced back to the Paleolithic Period in Egypt.

From several borings that have been made through the existing Nile mud, Professor Petrie agrees that this period must date to at least 7000 B. C. To the same date he ascribes his earliest prehistoric graves, which reveal a people fairly skilled in the manufacture of pottery, and apparently acquainted with the use of copper. To these people Professor Petrie gave the name of "New Race," but he now admits that they were predynastic Egyptians. About one hundred stone vases, dating from predynastic times have been found, all hand-made, and, like the pottery, of graceful form. These flint implements were of great beauty and delicacy, and copper and bronze adzes, and harpoons, and ivory products have been brought to light. Professor Petrie's hypothesis was that they were of the Libyan race, and of the north of Africa. Two great branches came from Africa, one of which found its way into Syria, and the other marching westward came to Egypt and destroyed or expelled the whole Egyptian population, and occupied the Thebaïd alone, but were unable to make their way further north on account of the determined front presented to them from Memphis.

In addition to the predynastic discoveries of Professor Petrie, M. Amélineau previously at Abydos, had found a great variety of objects, such as fragments of metal, metal tools, flints, pottery, alabaster and valuable jars, and he was first to discover early dynastic tombs. M. de Morgan at Nakâda,

found remains of one of the most ancient periods of Egyptian civilization. Among these investigations of predynastic tombs of Egypt, may be mentioned Messrs Randall, Maciver and Wilken, who made excavations at Al'Amrah, and in one cemetery over 600 graves were found, varying from the earliest "New Race" times through the entire middle period, down to the beginning of the "Late Prehistoric." In 1901 Mr. J. Garstang was fortunate enough to find the tombs of two kings of the III. Dynasty.

M. de Morgan endeavored to show that the Egyptians and the "New Race" did not live side by side, and that they did not occupy the country at the same time, therefore one of the two peoples must have preceded the other in the country of Egypt, and he reasoned that the first occupant could be none other than Professor Petrie's "New Race," because, in spite of its less advanced degree of civilization, it had followed nothing from the more advanced Egyptians. The "New Race" were, then, the aborigines, or perhaps, more correctly the inhabitants of Egypt, whom the Egyptians found there when they entered or invaded the country, and they could be nothing else. He does not consider them with Professor Petrie as Libyans, for, as he says, we know nothing whatever about the origin of this people, or of those who proceeded them in the Valley of the Nile. The question of the racial connection between the Egyptians and the Libyans has been discussed from a craniological point of view by Mr. Randall Maciver, who has shown that Libya and early Egypt were not inhabited by any ties of race. Regarding the conqueror of the "New Race" who founded the civilization of the historical Egyptians, all the evidence now points to the fact that there conqueror came from Asia.

Mr. Budge describes very fully the excavations which have been made during the last ten years, an predynastic sites in Egypt by Messrs. J de Morgan, Petrie, Amélineau and others, as he gives fully an account of the various sources from which we derive our knowledge of the chronology of Egypt. It was necessary, as Dr. Budge says, to discuss the results of recent

excavations at some length, especially the correct deductions which M. de Morgan was the first to derive from them, with the help of Professor Wiedemann of Bonn, and of M. Jequier, because they have a most important bearing on the views which must now be taken concerning the course of early Egyptian history, on the antiquity of Egyptian civilization.

Dr. Budge enters fully into the subject of the physical characteristics of the predynastic Egyptians, and describes their agriculture, tools, weapons, stone vases, pottery, graves and religion. He acknowledges that it is impossible to formulate any system of predynastic chronology, or even to assign any dates to the objects themselves, which shall be other than approximately correct. An attempt has been made, however, to describe the sources in Egyptian and Greek, which may be used for this purpose; but it will be seen that no exact conclusions can be deduced from them. Dr. Budge thinks that we shall not be able to construct an exact system of chronology, until we have a complete series of inscribed monuments of the kings of Egypt, which either record the length of their reigns, or are dated in the highest year of their reigns, or until a list will be discovered, which will give the names of the kings, in the order which the Egyptians believe to be the correct one, and the length of their reigns. Further excavations may bring to light such a list, but it is useless to hope for the discovery of a complete series of monuments, or documents, which will give us the highest regnal years all the kings of Egypt, and thus we have to fall back upon such material as we have, and to be content with broad generalization as to the duration of certain periods of Egyptian history.

Dr. Budge considers fully the sources of Egyptian chronology and sums up the results which may possibly be deduced from the facts collected. The list of Kings, whether written in hieroglyphic or Greek, contains omissions and conflicting statements, but the evidence of such lists as a whole, when taken into consideration with the information on Egyptian history, which is supplied by the monuments, may be regarded as generally correct and quite credible. From the Kings lists

Dr. Budge excludes the Royal Papyrus of Turin as being incredible, for the small fragments into which it was reduced in the box on its way to Turin, were pieced together by a man whose system of hieroglyphic decipherment, has been universally regretted, and whose knowledge of the hieratic character was so small, as to be useless for the purpose to which he tried to apply it. Dr. Budge has adopted Brugsch's system, with certain modifications, which were rendered necessary by recent discoveries, for instance, the date of Thothmes III. must be brought down from B. C. 1600, to between B. C. 1550 and 1500. No *exact* dates can be assigned to Egyptian kings before the XXVI. Dynasty, and any system which attempts to date the reigns of the kings of the earlier dynasties, otherwise than after the manner employed by Brugsch is, according to Dr. Budge, both misleading and incorrect.

The book concludes with chapters on the legendary period, and on the archaic period, i. e., the first three dynasties. This book should be read by everyone interested in Egyptian history, for it covers ground occupied by no other work. We have here the earliest testimony deduced from the excavations of Messrs de Morgan, Amélineau, Petrie, Quibell, Garstang and others, which resulted in the discovery of the tombs of several of the kings and officials of the first and second dynasties, as well as of a large number of contemporaneous objects, i. e., stelae, vases and jars, sculptured slabs, ivory and ebony objects, etc. An excellent map of the Nile Valley and forty nine illustrations accompanies the work.

AMONG other articles the *Biblical World* for August contains, Summer in Palestine and Syria, Fred Jones Bliss—The Civilization of Canaan in the Fifteenth Century, Prof. L. B. Paton—The Important Work of Dr. Conrad Schick, E. W. G. Masterman.

Although by no means a scholar, Dr. Schick was a good observer, with trained experience in making measurements and technical observations. He took full advantage of the oppor-

tunities laid before him, and from 1866 onward he wrote and published many papers on every kind of subject connected with Jerusalem. Dr. Schick went to Jerusalem in 1846, and in 1850 he accepted an appointment as superintendent of the House of Industry—an institution established by the London Jews' Society for the support of recent Christian converts and young Jewish inquirers after Christianity; this position he retained for thirty-seven years.

His first English notes were in the *Palestine Exploration Fund Quarterly Statement* in 1877. As years went on he contributed more and more to that publication, so that for some years past there has seldom been an annual volume with less than a dozen original papers or notes from his pen. During his later years he was definitely engaged by the English and German exploration societies to make observations. Says Mr. Masterman, for many years Dr. Schick, as the only man with any suitable training, carried on the duties of government architect for the city, in the course of which he had unique opportunities for visiting every corner of the city. He was employed by the government to make extensive repairs in the Moslem holy places; and, in process of this work, he constructed an elaborate model of the *Haram*, or temple area. Later he made a model of the whole area, with rock contours, detachable buildings, etc., so that he could build up on the rock either the existing buildings, the temple of Herod, or the temple of Solomon. After he sold this model he constructed another, which is still in Jerusalem; and many visitors who have had the privilege of seeing it and of hearing it explained by the aged constructor realize what great knowledge, labor, and skill were employed by him in making the model conform to the descriptions in the Old Testament and in Josephus as he could best understand them. Difficulties in these accounts, or even contradictions, which would have staggered any ordinary man, were simply a stimulus to him. Each step, each window and door, had chapter and verse to justify its existence. The style of the architecture worked out by him wa

doubtless historically impossible ; but the helpful suggestions of the work all must recognize.

A list of Dr. Schick's papers during this long period shows how entirely devoted he was to the study of Jerusalem ; there is scarcely one paper which has not the name of the Holy City in its title. He will probably be most remembered by his models, his book, *Der Tempelplatz*, and by his connection with the finding of the Siloam inscription. The larger number of his papers are of the nature of short reports. The most important among them are those on "The Water Supply of Jerusalem," and on "The Site of Calvary." On this last subject his ideas underwent an entire change in later years, as he narrates, and he came to consider the traditional site as at least probable. As a practical architect he has left his mark on several ancient buildings, notably the Church of the Sepulcher and the "Dome of the Rock," as well as upon a fair number of houses and institutions which he constructed.

Dr. Schick received university honors from Tübingen, and decorations from no less than four crowned heads—the emperors of Germany, Austria, and Russia, and the King of Württemberg. Says Mr. Masterman : A more modest, unassuming and quiet gentleman it would be difficult to find. In Jerusalem he was beloved by all Christians of all churches, and also by Moslems and Jews. On December 24, 1901, he passed peacefully away, at the age of eighty ; and his wife, to whom he had been united for over half a century, followed him ten days later.

PROFESSOR WIEDEMANN, in his recent work "The Realms of the Egyptian Dead," gives a most admirable summary of the main peculiarities of Egyptian religion. "The entire absence of systematic thought that characterized the Egyptians . . . permitted them to write and believe the most contradictory doctrines at one and the same time. They never made any attempt to put their own religion into systematic form, to reject what was contradictory to the main dogmas, and to make

these consistent with one another. On the other hand, they faithfully retained all that their ancestors had once believed, together with all that later generations had added, untroubled by the various modes of thought that existed side by side and mingled together. In this religious conglomerate the people received first of all the various local cults which, arising from a common basis, had in different city and village temples gradually attained an independent and often very peculiar development. There remained also the ancient faiths in their original forms as once held among the various tribes from which the Egyptian people had sprung in primitive times, so that primitive Semitic, primitive Lybian (?) and many other conceptions present themselves side by side in bewildering variety. Nor is this all. Within historic times many systems of religious thought were borrowed from neighboring natives and added without modification to the Egyptian stock, so that the Semitic Baal and Astarte, together with their companion deities, found equally accredited places alongside the native gods of Egypt. It was long believed that this confusion of religious ideas was to be found in later texts only. Since the inscriptions in the pyramids of the Fifth and Sixth Dynasties have come to light we know that this chaos is as old as any literary Egyptian tradition. No doubt it must have come about gradually, but the period of its development lies beyond our knowledge of the Egyptian people. Hence it seems useless to indulge in hypothesis regarding its course, which may be shattered by any stroke of a spade, any new discovery of a text. In the present state of our knowledge a cautious student will confine himself to stating the separate dogmas, examining their changes during Egyptian history, and inquiring into their meaning. The question of their origin and of their age is better left on one side.'

THROUGH the generosity of A. Abraham, of Brooklyn, Cornell University has been enabled to purchase the Egyptological and Assyriological library of the late Professor August Eisenlohr, of Heidelberg University. By Mr. Abraham's gift

the university has acquired the most important Egyptological collection which has come into the market since the death of Lepsius, nearly twenty years ago. The Eisenlohr library contains over a thousand volumes, comprising all the important publications relating to Egyptology down to 1901; several ancient manuscripts, many costly fac-similes of papyrus manuscripts, several hundred photographs and sets of periodicals. The books are now being received at the University library.

DR. CARL PETERS, the well known African explorer, holds to the belief, that other African travellers have also shared with him, that the Ophir of ancient days is found in the country between Zambesi and Sabi. In 1899-01 his expedition thither discovered ancient ruins, gold and copper mines. All this and the interesting adventures he went through he has described in his book "The Eldorado of the Ancients," which the Duttons are about to bring out. It ought to be one of the most important of recent contributions to the literature of African exploration. There will be many illustrations by Tennyson Cole, who accompanied the expedition.

THE latest number of the *Archiv für Papyruskunde*, edited by Prof. Ulrich Wilcken of the Würzburg University, and published by Teubner in Leipzig, contains several articles of special interest. The first of these contributions is by the well-known papyrologist, Jules Nicole of Geneva, who describes and translates a papyrus on which are written questions and answers concerning surgical operations, showing how medical examinations were conducted in Egypt eighteen centuries ago. Unfortunately it is only a fragment, but its contents, as far as they have been preserved, indicate a fair knowledge of astronomy and treat the subject from quite a modern point of view. The questions are such as might be properly put in a medical school of the present day. The second paper is a History of Circumcision, by the editor, with an article on Circumcision in the Old Testament, by Prof.

Gunckel, of Berlin. Both writers agree that this rite was common to primitive tribes, especially in hot countries, and was hygienic in its original character. The Hebrews did not borrow it from the Egyptians, but it was practiced by both peoples long before the sojourn of the Israelites in Egypt. A third contribution is entitled "Zwei Bankanweisungen aus den Berliner Papyri," by Prof. Otto Gradenwitz, of Königsberg, who shows that banks existed in Egypt and issued and accepted checks and bills of exchange two thousand years ago; and, although the form of these drafts was more complicated than at present, they amounted simply to orders to pay a certain sum to a certain person clearly specified, and to charge the same to the account of the undersigned.

REV. DR. CAMDEN M. COBERN contributes to the August *Homiletic Review*, an article entitled "Intercourse between the Hebrews and other Ancient Peoples—900-600 B. C. and Earlier." Says Dr. Cobern: "The religious literature of no ancient country of any age can compare in depth and purity of thought, or in strength and consistency of phrase, with the earliest written Hebrew prophecies which spring into view for the first time in the eighth century B. C. The sufficient reason for this can be found only in the view of Hebrew national history which the prophets themselves advance, viz.: that already the Israelitish people had for many centuries been receiving religious instruction and developing along ethnical lines. Amos was not the first prophet, nor was writing a new thing in his day, for this country teacher uses his pen too skilfully; while even in this first written prophecy we find habits of religious thought, a system of ethics, a philosophy of religion, and a grasp of national and international history which suggest strange things concerning the educational and religious culture of the common people to whom this prophet belonged. As the sudden rise of Greek art and literature in the classical period has seemed inexplicable in a new and uncultivated race, until it has just now been

discovered that the Golden Age of Greece was in the past, and that the works which, until this generation, had been considered the beginning of Greek culture were the results of a renaissance dependent in part on foreign influence, though mainly due to the rich and rapid expansion of native germs that had already produced earlier and better fruit; so it now begins gradually to dawn upon scholars that the surpassing outburst of literary genius among the Hebrews in the eighth and seventh centuries B. C.—which is universally acknowledged to be the 'classical era' of Hebrew literature—must have been prepared for by long ages of previous culture." Dr. Cobern considers the intimate relations with the most civilized countries constantly forced upon the Hebrew people.

CONTENTS of *Man*, August: Prehistoric Egyptian Pottery, W. M. F. Petrie, Plate—Anthropological Notes on Sai Kau, a Siamo-Malayan Village, N. Annandale and H. C. Robinson—An American View of Totemism, E. S. Hartland—An American View of Totemism, N. W. Thomas—Reviews—Proceedings of Societies.

THE *Beilage* of the Munich *Allgemeine Zeitung*, No. 130, contains from the pen of Albert Mayr, an instructive report of the excavations made during the past twenty-five years by Father A. L. Delattre on the site of ancient Carthage, which have resulted practically in restoring in outline the old Punic city, and shed a flood of light on the life and antiquities of that mighty rival of Rome. The whole work has consisted virtually in unearthing one vast necropolis; the number of tombs from the oldest period alone, between the sixth and eighth centuries, being more than eleven hundred. The finds from each period reflect the political and business relations of the Carthage of that time; the oldest being largely under Egyptian and Phœnician influences, the later under Greek and Roman. They consist chiefly of amulets, rings, chains, coins, etc., in gold, silver, bronze, glass, terracotta, etc. These

are each represented in hundreds of samples, and are deposited in the special museum established by the White Mission Brotherhood of Northern Africa.

RUSSIA has decided to found an archæological museum in Sebastopol. The building is to be erected in the style of an old Christian basilica, and to be arranged for three departments, one devoted to the Greek, one to the Roman, and a third to the Byzantine period. The whole project has been intrusted to the management of Grand Duke Alexander Mikhailovitch.

ON the eastern front of the Kasr of Babylon Dr. Koldewey discovered a number of stones belonging to an old pavement and inscribed with Babylonian characters. The materials of which these blocks are composed, five of which are completely preserved, are limestone and the so-called volcanic breccia. According to this difference of material some slight variations may be noticed in the inscribed text which proves to be an extract from the well-known East India House Inscription of Nebuchadnezzar, brought to England about a hundred years ago. Dr. Koldewey has published the text of the inscriptions, together with a transliteration and a German translation. This pamphlet forms No. 2 of the Publications of the German "Orient-Gesellschaft."

MR. EVANS having noticed in a museum of the Levant three specimens of the clay tablets found at Knossos, which he was confident ought to have been among the treasures handed over by him to the museum at Candia, he scrutinized them carefully, and, by certain marks upon them (horizontal scores), he identified them as found in a definite magazine of the "House of the Double-Axe" where he had employed a workman, since discharged. These observations resulted in a term of imprisonment for the workman, who was, at the moment he was speaking, still "in durance vile"—thanks to the careful housekeeping of old King Minos, no less carefully interpreted by the modern discoverer of his storage records.

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The best guarantee of the accuracy of the work done is found in the names and positions of the officers who have carried it out, and of the travelers who have sent their observations to the committee. Among them are Gen. Sir Charles Wilson, K. C. B., K. C. M. G., F. R. S., LL. D., R. E. (the Surveyor of Jerusalem and Sinai); Gen. Sir Charles Warren, K. C. B., G. C. M. G., F. R. S., R. E. (who conducted the Excavations of Jerusalem); Col. C. R. Conder, R. E. (Surveyor of Western Palestine and of the east country, unfinished); Gen. H. A. Kitchener, C. M. G., R. E. (Surveyor with Col. Conder); the late Major Anderson, C. M. G., R. E.;

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VOL. XV.

MERIDEN, CONN., OCTOBER, 1902.

No. 7

The New Museum of Egyptian Antiquities at Brussels.

It is well known how extensive and complete the Egyptian collections of many of the chief European capitals, such as London, Paris, Berlin and Florence, have been for many years, also what extensive additions have recently been acquired for their stores of these antiquities. St. Petersburg, Edinburgh, Vienna, Turin also have, and adequately exhibit, collections of Egyptian monuments of the greatest interest, as do many other cities which need not be enumerated here. Brussels, however, has, until the last few years, possessed but few objects from the valley of the Nile of importance and value; apparently satisfied with the facility for Belgians to inspect the magnificent Museum of Egyptian Antiquities so near their frontier at Leyden.

"Maintenant tout celá est changé," and this almost entirely by the energy of a single Egyptologist devoted to the science he has decided to make the study of his life; and the stores of objects of extreme value and antiquity which may now be found in the Egyptian Museum at Brussels will ever be remarkable,

not only for their extent and admirable arrangement, but also for the rapidity with which they have been obtained. It must, however, be remembered that the gentleman referred to, M. Jean Capart, Conservateur adjoint aux Musées Royaux, had the advantage of examining the arrangement of many of the great collections previously made; and of the experience gained by various celebrated custodians of them. Also, that owing to the peace and prosperity present in Egypt larger finds of antiquities are probably made annually than at any previous period; but when all this is allowed for, the Egyptian collection at the Musée d'Arc de Cinquantenaire at Brussels will ever remain a monument of energy and admirably directed scientific knowledge.

In commencing a summary of the Museum's contents, at least of the more interesting objects, reference may first be made to the series of prehistoric slate palettes of the same kind and immense antiquity as the celebrated engraved ones bearing such marvelous reliefs of the earliest Egyptian artists. Those here unfortunately are unengraved, but some have been carefully carved into animal forms, and the edges then rounded or levelled. Of about a similar age are numerous objects in terra cotta, especially one complete and part of another hippopotamus. There are also many amulets and heads of very early dates, most of them contributed by the "Egypt Exploration Fund." From it also came many examples of prehistoric pottery exhibited together with others of the early dynasties, in a case not overcrowded with specimens but showing to perfection all that is necessary.

Of probably earlier date is a magnificent axe of green and black serpentine, remarkable because this species of stone for a weapon is either unknown or of extreme rarity in Egypt.

Four small but important relics of uncertain, but ancient, date, probably XI dynasty, may be referred to here. Three delicately carved ivory boomerangs with animal figures, one of which is a tortoise and the other a small object, about 6 inches square, in imitation of a basket; the weaving of the basket-work

being carefully counterfeited by interlacing lines of coloring. This piece of workmanship is further curious from bearing upon the top paintings indicating the basket's contents, which are various joints and trussed birds and eatables, in fact the mummy's *ménu*. It really represents a simple, but doubtless sufficient, substitute in the opinion of the priestly adviser of the person who presented it to the shade of the dear deceased; for the well known "Table of Offerings," so essential a portion of the funerary furniture of Egyptian tombs.

Some of these in the sepulchres of the wealthy were very large and bore elaborate lists of every delicacy particularly preferred by the palate of an Egyptian "*bon viveur*." Others bear representations of the provisions themselves, as far as space rendered it possible. Whilst their enumeration, with or without additions, is placed upon the adjacent sepulchre walls. In some cases the table is there and no wall text, or the latter alone. Some of the grandest tombs have but short recensions of the text, or small specimens of the table, as in the case of this little votive basket. In tombs of the poorer classes both object and catalogue, of course, were reduced in proportion. But we must not imagine that because of this, or their omittal from large burial memorials, that the mummy perforce subsisted upon "starvation diet." By certain sacerdotal formulæ at the funeral, or at certain annual priestly functions at the tomb, the objects shown and those omitted in the delineation, or the scribal list were enumerated and multiplied, verbally and magically, many thousandfold. They were, for safe keeping, awarded to Osiris himself, provided he shared them with the defunct.

Unsatisfactory as such conceptions appear to us now, the pious Egyptian fully believed the priestly power sufficient to secure the supply of food to the mummy, and this was the object; that is to say, the materialising in writing or pictures of the rubrics and incantations to ensure their efficacy, which this little relic and the other things mentioned had in view. A similar idea, it is well known, pervades all funerary food offerings of the various races of mankind.

Proceeding chronologically, we now come to a statuette, unfortunately without inscription, of the III and IV dynasty which may be found fully described in Part I of the "*Monuments Égyptiens des Musée de Bruxelles*," with excellent photographs. M. Capart therein remarks upon the sweet expression of the lady's face, a contrast to the haughty visage of some contemporary portrait statues. The left hand is placed upon the breast, slightly accentuating its elegant curve; but the gesture is modest. The hips and rounded form of the female figure are faithfully shown, but diminished in development by a tightly fitting robe or chemise. Certain peculiarities of this statue are so similar to others which are known to be of the III and IV dynasties show that it is probably of that date. The plaiting of the hair or large wig is carefully carved and the expression of the face is pleasing.

Coming down to XII dynasty dates there is a massive stone sarcophagus, with inscriptions giving part of the sacred book known as the "*Pyramid Texts*," because it was first found in the pyramids of the early Pharaoh Unas and others. No relics were discovered outside except a little statuette, the text upon which is difficult to decipher. There is also a very perfect XII dynasty mummy found at Antinoë, the city founded, or refounded by Hadrian. With it was a robe, perhaps the earliest in any museum. Woven into this to sustain it, where suspended from the shoulders, are two straps or cords, and, strange to say, in Coptic robes of late Roman, or Byzantine, date, the situation of these ancient bands is indicated by the pattern placed upon the material. An interesting object which should not be forgotten is a sculptured head with an ape at the back embracing or brooding over it. In an essay in the "*Selected Essays of the American Oriental Society*" is an important paper referring to various symbolisms relating to birds and a picture is given there of a statue with a bird in a precisely similar position. The placing of the ape here guarding the Egyptian's idea of the place of the seat of life is connected with the same concepts and may be explained by reference to the essay referred to.

Another relic, which every visitor interested in either Egyptian or Phœnician Greek art, is a faience vase ornamented in relief with three plumed visages of the god Bes, and then with three rows of slightly embossed figures, the upper one rosettes, and the others of flying ducks. The derivation of the Phœnician and Cypriote so called cups and pateras, at least their ornamentation, from such work as on this vase is most apparent. There are several magnificent wooden sarcophagi for the second great find of mummies when M. Grebaut was chief of the French excavations in Egypt. Upon one of these there is the usual picture and text relating to the weighing of the soul of the deceased in the judgment hall of Osiris, but, strange to say, the spirit is represented under the very unusual form of a grasshopper. This symbolism has been treated by M. Lefebure in the "Proceedings of the Society of Biblical Archæology" some years ago, and is an interesting variant. One of the greatest treasures of the Brussels Museum will be the splendid sarcophagus of Betuhamen*, Superintendent of the Theban necropolis under the XXI dynasty. Three cases for his body are known, so he had a triple coffin. Two of these, the outer and innermost, are at Turin, and the texts upon their lids form the celebrated "Il Libro dei Funerali" of Professor Schiaparelli. The coffin here is the middle one and in excellent preservation. It is curious that upon the mummy of Rameses II, found at Deir el Baheri, we have the signature of Inspector Betuhamen to a notification that the royal deceased was safe and sound at his date.

The Museum possesses a magnificent papyrus of one Nefer Renpet, a sculptor,† containing a "Book of the Dead," of XVIII dynasty date, about 50 feet long, complete except the lower ends of the lines. It contains 135 chapters, several of which are new

*Betuhamen, who has many titles, is mentioned in a papyrus at the Bibliothèque Nationale, Paris, and one at Turin, and at British Museum, No. 10417. See Spiegelberg "Correspondence de Rois Prêtres," also "Missia Archéologue du Caire" III p. 169.

†For Nefer Renpet, at the Necropolis of Draabou-Naga see "Recueil de Travaux" 1899, p. 118 and 120.

to the Theban recension of the book. (There are no less than 35 new vignettes.) One of them, also a duplicate of chapter 32d, is only known in the later Saitic version. Five in this papyrus are not in M. Naville's great edition of the "*Livre des Morts*," but two of these have been since published by Dr. Budge.

Visitors should also inspect a portion of a stone vase inlaid with squares of rare colored stones, and an exquisite head of a serpent in cornaline, also the hieratic ostraca, and the Demotic, Greek and Coptic ones, the last published by Mr. Crum.

There is a curious statuette in Sycamore wood standing upon a wooden platform, the latter bearing an inscription reading: "A royal offering to Harmarkis, mighty god, lord of heaven, in order that he may give food and liquids to the double (Khou) instructed of Baâref of just voice." Egyptologists and readers of popular explanations of Egyptian texts will understand the formula which differs a little from the usual form. The figure is of a man walking, left leg in advance, one hand open, the other intended to hold a papyrus. The wig is very peculiar, consisting of two groups of tresses or curls, falling upon each side of the head. The features are most carefully given and it is an excellent specimen of Egyptian art. The Museum possesses a most complete collection of Coptic and Byzantine robes and dresses, derived mostly from those excavated by M. Gazet at Antinoë. There is the complete burial equipment of a lady who must have been an adept at embroidery, for with her were buried many beautiful specimens of her work. A number of little square plaques of wood were found in her tomb with four small holes at the corners, the use for which was unknown, but during a recent visit to Greece M. Capart has found the peasants using precisely similar objects for wearing bands, or ribands. The number of robes and hangings in this collection is very great, and the designs upon them of much value for the history of mediæval art. It is probable that here amidst the patterns upon Coptic and Byzantine draperies and vestments, for monks and ecclesiastics, will at last be found the origin of the patterns upon

the early Celtic and Saxon religious manuscripts and stone crosses of England and Ireland and the neighboring countries. The intercourse between the monks of the West and the East being quite ample to account for this derivation.

The illustration is of the top of a wooden comb of early Egyptian date.

JOSEPH OFFORD.

Member of the Society of Biblical Archæology.

Recent Discoveries in Crete.

CANDIA, July.

Since the year 1890, when, owing to altered political conditions, the long-hidden treasures of Crete became accessible to systematic exploration, the island has become the scene of a series of discoveries which rank among the most brilliant achievements of archæological research. During the preceding period of anarchy sustained and accurate investigation was practically impossible; and, notwithstanding the discovery in 1884, of the Gortynian Laws, the greatest and most important archaic Greek inscription ever brought to light, the results obtained but faintly foreshadowed the amazing triumphs of recent years. Not only have the obstacles in the way of research been removed, but the methods adopted have become more minute, precise and scientific; the advance upon the methods of Schliemann, as illustrated by the later excavations of Dörpfeld at Troy, has been conspicuously manifested in recent Cretan exploration—the use of the sieve, for instance, has rescued hundreds of seal-impressions and other objects liable to be overlooked, and the skill of trained architects has come to the aid of scholarship and antiquarian learning. The picture of a long forgotten civilization has been unrolled before our eyes; the frescoes, the reliefs, the sculptures not only furnish a wholly new revelation of ancient art, but bring vividly before us the life

of a remote age in its domestic, civic, and religious aspects; the mythical figures of Daedalus and Minos stand out in the midst of the past and are clothed with an almost historic reality. The crowning achievement, however, consists in the complete vindication of Mr. Arthur Evan's theory that two distinct systems of writing, the linear and the pictographic, were employed by the prehistoric inhabitants of the Aegean area. It is evident that the two systems were used contemporaneously, and the discovery of many hundreds of inscribed tablets at Knossos has lately been supplemented by isolated examples found elsewhere. The Knossian tablets, indeed, appear to have been simply archives—lists of men, of horses, or of precious objects, and there seems little hope that they preserve any literary monuments, such as hymns or historical records. But their message, whenever it reaches us, will nevertheless be supremely interesting. Should the inscription prove to have been written in the early indigenous Cretan tongue we may still have long to wait; but we shall at least be justified in concluding that the aboriginal race, which in historical times was confined to the eastern end of the island, either itself evolved this great civilization or imposed its language on the immigrant "Mycenæans;" should the language prove to be Greek we shall at once have reached an entirely new stage in our knowledge of the Mycenæan civilization and its makers.

The systematic excavation of Knossos was begun by Mr. Evans in March, 1900. His efforts to investigate the site date from 1895, when he first acquired a portion of the ground by purchase; and his perseverance in the face of many obstacles has met with a rich reward. Some details remain to be worked out, and the search for tombs in the neighborhood will be continued next year; but the great work has been practically completed. The vast prehistoric palace, extending over five acres, with its courts and halls and staircases and labyrinthine passages, stands a living witness to the fabled grandeur of the Minoan realm. For those who have not watched the progress of the works it is not easy to realize the magnitude, the difficulty,

the cost, and, at times, the dangers of this remarkable undertaking. Owing to the steepness of the eastern declivity a great retaining wall has been constructed in order to prevent subsidence, and the excavation of the lower floors on this side has necessitated the employment of strong wooden props and a large amount of new masonry supporting the upper storeys. The throne room and the adjacent apartments have been protected from the weather by a strong roof, covered with Santorin cement, and supported on the side of the impluvium by three new columns tapering towards the base, the design being taken from one of the frescoes found in the palace. From a purely material point of view the palace, as it now stands, forms a valuable bequest to the Cretan community; the Candia Museum, enriched with a unique collection of frescoes, sculptures, vases, and other works of art, is now one of the most interesting in Europe, while the employment of native labor—some 200 to 250 workmen have been daily engaged in the excavations—has been a boon to the town and neighborhood, where thousands of Moslem refugees have been congregated since the last insurrection. Owing to the inadequacy of subscriptions, Mr. Evans has drawn largely on his private resources during the prosecution of the work; and in the circumstances it is somewhat disheartening to learn that his request for permission to remove a few duplicate vases and other objects to Oxford has not even met with a reply from the Cretan Government.

The principal discoveries of the past season up to the end of last April have been described by Mr. Evans in these columns. His anticipation that the remaining operations would be productive of interesting results has been amply fulfilled. On the northern side of the palace, near the northeast corner, a large portico has been revealed with double rows of six columns. The portico was evidently approached by a road leading up through the neighboring valley from the sea coast; on the inner side a stepway communicates with the central court, the passage being flanked with bastions of huge square stones marked with tridents. This was evidently the sea-gate through which the poetic

imagination may picture the Minoan sailors passing with bands of captive pirates or, it may be, a disconsolate train of Athenian youths and maidens on their way to the lair of the Minotaur.

A little below the north portico is a great sewer passing into the adjoining valley. In general the sanitary arrangements at Knossos seem to rival those of our own times. Shafts from the upper storeys communicate with conduits in the basement; the drain pipes are almost exactly similar to those recently found by Professor Dörpfeld at Lerkas, and present a wonderfully modern appearance. On the southeastern side of the palace another portico has been discovered with six columns and a corner pier. In the same quarter of the building—the residential portion of the palace—a number of ivory statuettes have been found in a kind of cupboard; here, too, on the last day of the excavations, I witnessed the clearance of a small chapel or shrine, where an altar-ledge with horns, a votive double axe of steatite and various sacrificial objects were found.

The remarkable excavations carried out by the Italian archaeological mission at Phaestos under the able direction of Professor Halbherr form a counterpart to Mr. Evans' great undertaking at Knossos. The works, which were begun in June, 1900, occupied three seasons, and, like those at Knossos, have now been practically concluded. The site of the ancient Homeric city, the rival of Knossos, was identified by Admiral Spratt half a century ago, though no trace of masonry was visible except a few calcined blocks on the summit of the acropolis. Phaestos lies almost due south of Mount Ida, at a distance of some three miles from the southern coast. The situation is one of extraordinary beauty; the acropolis, on which the fortress-palace of the Mycenæan *anaktes* stood, is the most easterly of a series of three eminences commanding a magnificent view over the wide plain of Messará, with its rich olive groves, cornfields, and ruined Moslem villages; on the north are the snowy summits of Ida and the strange twin peaks of Kamáres, to the southwest is a charming glimpse of blue sea with the islet of Paximadi on the horizon. The architectural lines of the palace are incomparably more striking than

those of Knossos. Here, also, there is a large western area, or agora; the pavement is traversed by some curious slightly raised diagonal lines, which perhaps had reference to ceremonies or games celebrated in the enclosure. The agora terminates at its northern end in a broad series of stone steps, apparently intended for an auditorium. To the west, protected by a ramp, another wide and imposing flight of steps leads up through a portico to the great hall which, measures 27.70 metres by 13.75, thus surpassing in dimensions any Mycenæan apartment yet discovered. The *megaron*, like the "Hall of the Double Axes" at Knossos, is divided into two portions—a vestibule, and an inner chamber consisting of two compartments separated from each other by three columns. To the right are the store-rooms or magazines, ranged on either side of a broad corridor; in the center a great stone pier, which apparently serves no structural purpose, may conceivably furnish another example of the Mycenæan pillar cult. From the magazines we pass through another large hall with columns, probably the hall of the men, as distinguished from the women's hall in the gynæconitis, into a vast rectangular space flanked with porticoes—the central court of the palace. In the whole range of Mycenæan discoveries there is nothing more imposing than this magnificent quadrangle; viewed from its southern end, with its snowy crest of Ida towering above, it possesses a strange and wonderful beauty in its present solitude and desolation. A broad doorway to the north, with niches on either side, apparently designed as sentry-boxes for two eunuchs, leads into the gynæconitis, the women's quarter, with thalami or bedrooms, a bath, a columned hall and propylæa opening to the north. The buildings on the eastern side of the great court communicate with the gynæconitis, and are conjectured to have been the residential quarter; on the western side, separated from the magazines by a broad corridor, are a great number of small apartments, which were probably inhabited by servants.

Any adequate comparison of the two great palaces of Knossos and Phaestos would be excluded by present limits.

The buildings present many points of similarity in general design, architectural features, mode of construction, and various details. Both sites were inhabited from the remotest times, as may be concluded from the neolithic deposits in the lowest strata. The abundance of "Kamáres" pottery at Phaestos shows that the place had attained considerable importance in pre-Mycenæan times. This type of ware occurs more sparingly at Knossos, where it appears in some of the lower levels. The palaces were both destroyed by fire in the Mycenæan age; but Phaestos, after a certain lapse of time, perhaps two centuries, was occupied by new settlers, of whom traces are found in courses of post-Mycenæan masonry and in pottery of the "Kurtes" type, which is transitional from the late Mycenæan to the geometric. Thus we have an explanation of the comparative scarcity of Mycenæan domestic objects found at Phaestos. These were to a large extent used up, destroyed, or removed by the subsequent inhabitants. Mycenæan Phaestos appears to have flourished somewhat earlier than Knossos and at a period anterior to the highest perfection of Mycenæan art; the paintings, for example, are more primitive and conventional than those at Knossos, which abound in subjects taken from nature and real life. On the other hand the structural magnificence of Phaestos—largely attributable, of course, to the greater capabilities of the site—the contemporaneous employment of the older Cyclopean style with the use of squared blocks, the judicious selection of local and foreign materials, and the combination of solidity with elegance bear witness to the fullest development of Mycenæan architectural science. The excavations have confirmed the classical tradition with regard to the greater wealth and power of the Minoan city; the magazines at Knossos are more numerous and extensive—the curious cists let into their flooring for the concealment of treasure find no parallel at Phaestos—while the greater size and more elaborate painting of the vases and the representations of jewelled ewers and goblets and magnificent gold ornaments speak for themselves. There is little or nothing at Phaestos to show the existence of those

Babylonian and Egyptian influences which are so marked at Knossos. Lastly, while evidence of the existence of Mycenaean writing is furnished by the inscribed stones and vases at Phaestos, no counterpart to the Knossian archives has been discovered here, with the exception of a single inscribed tablet with mixed linear and pictographic signs.

Professor Halbherr's brilliant discovery of another Mycenaean palace at Hagia Triáda (more correctly Hagia Trias), a few miles to the west of Phaestos, may be described as the sensational event of the past season. The palace stood on a picturesque hill top overlooking the alluvial plain, through which the Lethaeus wanders on its way to the sea; at the nearer end of the plain is the tall, smooth rock still confronting the waves of the Libyan sea; but it seems probable that in Mycenaean times a portion of the plain was submerged, the shore being in closer proximity to the palace, which Professor Halbherr conjectures to have been the maritime residence of the Kings of Phaestos. The excavations, which were not begun till the closing days of the season, have yielded results which give promise of a rich series of discoveries during next year's campaign. In addition to the objects briefly described by telegraph three more tablets have been brought to light with pre-Hellenic inscriptions, two frescoes, and a magnificent vase of black steatite. One of the frescoes displays a wood with plants and rocks, on which a bird, a cat, a hare and other animals disport themselves; the other gives an almost life-size representation of a Mycenaean lady arrayed in a sumptuous robe. The vase, a *chef d'œuvre* of Mycenaean art, presents 26 figures in relief. A band of warriors, armed with tridents, marches along, preceded by shouting heralds and headed by a chief with long Homeric hair and heavy cuirass. The face and figures supply well-marked and definite types, which will aid in the study of the pre-Hellenic Cretan race.

To the researches carried out by Miss Boyd at Gourniá and by Mr. R. C. Bosanquet at Palæócastro only a few words can be allotted, though both are deserving of a fuller description. At Gourniá, near the northern shore of the isthmus which

connects the peninsula of Sitia with the rest of the island, a small but well-preserved Mycenæan settlement has been brought to light. Many interesting objects have been discovered; sacrificial vases, bronze saws, and other implements, together with ante-Mycenæan fetishes and idols; what is more important, however, a sensible addition has been made to our knowledge of Mycenæan domestic architecture owing to the excellent preservation of some of the buildings. At Palæócastro, at the extreme east of the island, Mr. Bosanquet has obtained some notable results. Though the site has not been identified as that of any known Cretan city, the place appears to have been an important centre in Mycenæan and pre-Mycenæan times. Hitherto graves of the "Kamàres" epoch were practically unknown, but two cemeteries of this period have now been found here. They consist of small enclosures of masonry, divided by parallel walls into long, narrow compartments tightly packed with skulls and with heaps or bundles of bones. The bodies were apparently first buried elsewhere, and the bones cleansed by interment, subsequently transported to their final resting-place. Thus a method of sepulture now commonly prevailing in the Levant would seem to have been in vogue before the Mycenæan age. In one of the cemeteries were found 140 vases, one apparently to each skull. Some Mycenæan tombs were also opened, in which the bones, as elsewhere, were found in *larnakes* or earthenware chests. Close by the sea, at a spot called Russolakkos, is a group of Mycenæan mansions, of which two have been cleared out. The larger of these presents a type intermediate between the ordinary Mycenæan dwelling and the great palaces of Knossos and Phaesos. It reproduces many features of the palaces, such as a columned hall with adjoining bathroom, an upper storey approached by two staircases—one of them seven feet wide—and magazines with vases of all sizes. Of all the objects brought to light here the most interesting is a tablet bearing seven lines of a linear script akin to that of the Knossian archives.

The excavations at Palæócastro will be continued next year

should the requisite funds be forthcoming. For the works carried out by Mr. Bosanquet this season the modest sum of £150 was all that was available. It must be remembered that while foreign governments liberally support their several scientific missions in Crete and elsewhere, British archæological enterprise is entirely dependent on voluntary contributions. For many years to come Crete will offer a field of extraordinary interest for exploration.

Nippur's Great Library.

A WRITER in the *New York Tribune* Supplement says that some of the most important archæological material that ever came to America has just arrived at the University of Pennsylvania. A library, of which every volume or tablet was written prior to Abraham's leaving Ur of the Chaldees was excavated in the recent campaign in Nippur. These treasures were brought to this country in twenty-two large cases containing from six to eight boxes each. More than a year ago Professor Hilprecht left Philadelphia for Constantinople, expecting to continue his work of organizing the new Semitic section of the Imperial Ottoman Museum, which occupies the third new building recently erected at the Sultan's order, and at the same time examine and study the immense results of the last expedition to Nippur, which had arrived at Constantinople. As Professor Hilprecht was about to leave Constantinople the Sultan, who had theretofore on a number of occasions manifested his appreciation of the valuable services rendered by Professor Hilprecht, presented to him, among other important antiquities, the larger part of the famous temple library which was excavated by the expedition of the University of Pennsylvania. Professor Hilprecht in turn presented this magnificent collection of tablets to the institution which he represented.

A little over twenty-five years ago the intellectual world was startled by the announcement that Ashurbanapal's library

had been discovered by the English explorers Layard and Smith, and that among the clay volumes there were accounts of the creation and deluge which much resembled the Biblical stories. It was then ascertained that these legends were copies of older tablets which belonged to Babylonian libraries in the southern part of the valley. For some time scholars have assumed that every important Babylonian city had its library, and that if they could be found most important data for the reconstruction of the early history of man would be forthcoming. Without detracting, therefore, from the importance of the discovery of this ancient Assyrian library at Ninevah, the announcement that the library of the Great Temple of Bêl, the most famous sanctuary of the early Babylonia, has been found, surely must be regarded as being of even greater importance. The scribes of Ashurbanapal made no copies of tablets from this library, for it had been thrown into ruin over sixteen hundred years prior to this time. The Elamite hordes under Kudur-Nankhundi, 2285 B. C., who destroyed nearly every city of Babylonia, threw into ruins at the same time the temple library at Nippur, in which condition it remained until excavated. This fact determines that every tablet found in its ruins belongs to the period prior to this invasion, or, in other words, was written before or about the time Abraham left Southern Babylonia for the Promised Land.

About twelve years ago, when Professor Hilprecht first rode over the mounds at Nippur, he pointed out an extensive group of mounds south of the temple hill, which he regarded as the probable site of the temple library. About twenty-five hundred tablets were recovered from this mound in the first campaign. The mound was called Tablet Hill. Later excavations revealed many additional inscriptions, but on the recent campaign Professor Hilprecht was able to establish definitely that his old theory was correct. In the brief space of about eight weeks a series of "book stacks," or rooms, were cleared by his field director, Dr. Haynes, and a rich harvest of nearly twenty thousand tablets was gathered.

In the uppermost stratum of this mound the excavators found coffins which had been buried in the early centuries of our Christian era. A great many antiquities were also gathered which belonged to the Jews who continued to live at Nippur after the return of Ezra and Nehemiah. Prominent among them were terra cotta bowls containing incantations and charms inscribed in Hebrew and Mandæan. Down the excavators went, through twenty-five feet of accumulations of debris, representing several milleniums of history, when they finally came on the library. Here they found a series of rooms, a number of which contained ledges or shelves built out from the wall, for the purpose of laying out the tablets in rows. The library seems to have been divided into two parts. There was a business section for keeping accounts, and the educational quarters, with a vast library of a literary character. Only the southeastern and northwestern wings of the immense edifice have thus far been cleared ; in all about one-twentieth part of the entire library. Professor Hilprecht estimates, on a basis of the discoveries already made, on the topographical appearance of the mound and the history of the temple with which the library was connected, that when the entire mound has been completely excavated it will have yielded at least one hundred and fifty thousand tablets, every one of which belongs to the third millenium before Christ.

The clearing of the library was continued a few weeks after Professor Hilprecht's arrival at Nippur, when he withdrew the Arabic workmen from its ruins, owing to the shortness of the time at his disposal, and set them at work on the eastern fortifications of the city, at the same time having one of the architects make a ground plan of the rooms exposed. The complete excavation of this most important structure, with its precious literature of a long forgotten past, will require several years of continuous labor. While the destruction of temples, palaces, libraries and works of art which the Elamites then accomplished must be regarded as gross vandalism, yet, in this particular instance, so far as the people of this day are concerned, it was most fortunate, for doubtless the tablets,

being mostly unbaked, would have been destroyed long ago and their contents entirely lost if the Elamites had not destroyed the library building. When the roof collapsed, the tablets, which had been laid in rows, classified doubtless according to their contents, fell from the shelves to the floor in heaps, in which condition they were found.

It was a glorious sight for the excavators. They had found inscriptions and other valuable antiquities in various parts of the mounds during the previous twelve years, but no discovery could be compared to this in extent and importance. One by one the tablets were carefully removed from their resting places by trained workmen. It was necessary to handle them tenderly, owing to the fact that they were moist from being buried for several milleniums in the earth. As they were taken from their resting places they were carried to the castle, which had been built by the excavators to house themselves and also the antiquities. After the tablets were thoroughly dried they were packed, ready to be shipped to Constantinople.

The contents of the library, so far as examined by Professor Hilprecht, while at Nippur, and in the last year at Constantinople, proved to be most varied; in fact, practically every branch of literature known to the Babylonians is represented in the library. Among the inscriptions are hundreds of historical texts, dictionaries, or lists of Sumerian words with Semitic equivalents; lists of birds, animals, plants and stones; lists of words for chairs, stools and other articles of furniture; hymns, astronomical and mythological inscriptions, tablets, which refer to the service and functionaries of the temple—how many garments the good Bêl wore, how many temples and shrines there were at Nippur besides those dedicated to Bêl, and what the revenues of the temples were; tablets containing grammatical sentences, written by students, arithmetical calculations, etc. Naturally, in the brief time at his disposal up to the present, only the most cursory examination of the precious material could be made by Professor Hilprecht; but, as he announced, “the methodical publication of the rich and varied contents of this unique literary library, the first of

its kind so far excavated in Babylonia, and now constituting one of the most precious treasures of the University of Pennsylvania, will be taken in hand vigorously and constitute his chief task for the next twenty years."

When we reflect that until recent decades our knowledge of the period prior to Abraham was entirely dependent upon the first eleven chapters of Genesis, and that here is an entire library, which contains many thousand volumes written in that early age, we can at least realize that the future generations will have considerable knowledge of those early days, which until recently were regarded by many scholars as mythical, and yet no one can even conjecture what is contained in the larger part of the mound, which up to the present remains untouched.

Several versions of the creation and deluge stories older than those found in Ashurbanapal's library have been discovered at other places. One of these is dated about 2000 B. C. It would not be surprising to find that versions of the same accounts older than those already recovered would be found in the great Nippur library, besides other documents which would throw additional light on the early chapters of Genesis.

This is only one of the important discoveries of the recent campaign. Considerable attention was paid to the excavation of the great temple of Bêl, the foundation of which was laid between six thousand and seven thousand years before Christ. An ancient government palace of immense proportions, where the kings lived, belonging to the fifth millenium before Christ, and one of the ancient gates and walls of the city were uncovered. A government palace erected about 300 B. C., was completely and systematically excavated, besides numerous other buildings of less importance. Most valuable inscriptions in stone belonging to the earliest rulers of Babylonia, by the help of which the early history of mankind in the valley between the Tigris and Euphratss will be reconstructed, were discovered. Antiquities in coins, jewelry in gold, silver and bronze in great quantities; vases in enamelled and plain pottery of all periods; seals and seal cylinders, such as the Babylonians

used in connection with their business transactions ; images of gods, playthings in terra cotta, bas-reliefs, weights, utensils in bronze, iron and silver, etc., were found. These are a few of the important things found, without mentioning the numerous facts ascertained and the many questions solved through the personal study of Professor Hilprecht while in the trenches, which have important bearing upon the religious ideas and customs of the daily life of the Babylonians.

Only a small portion of the mounds at Nippur have thus far been completely excavated. Considerable work yet remains to be done on the temple. Only one side of the ancient government place has been cleared and about one-twentieth part of the library. In view of the fact that the Sultan and his administrative body have manifested such a generous and friendly attitude toward the university, and especially toward her representative, who is the scientific director of the expedition, there is little doubt that this important work will be continued in the near future, especially as Professor Hilprecht has already completed all arrangements toward this end.

Discoveries in Palestine.

DR. SELLIN of Vienna has been engaged in excavating at Tanaak, a day's journey from Joppa and three from Jerusalem.

Under the mound no fewer than four castles or fortresses were discovered. In the middle were the ruins of an Arabian castle ; on the east a castle of the period of King Solomon ; on the northwest one of a late Irsaelite period ; while on the west was found the earliest of them all, one of pre-Israelite or Canaanite date. All the castles had been plundered before they were destroyed, so that no valuables were found, but objects of stone and clay and weapons were discovered which assist in fixing the approximate date of the various buildings. The Canaanite castle is the oldest, built of unhewn blocks of stone, which show no marks of the chisel. Inside lay fragments of images such as are mentioned in the Bible, and also a number of small ornaments made of stone and earthenware,

mostly representing beetles, scarabs and other insects, and bearing inscriptions. There were, too, some rude weapons and vessels. The professor puts the date of this castle at about two thousand years before Christ, and suggests that it was destroyed by the Israelites, perhaps under Solomon, who proceeded to build their own fortress. Though this second building has also suffered considerably, enough remains to show that it belongs to the so-called Solomon castles. In both, curiously enough, were found idols, vessels and other objects belonging to religious rites, such as a sacrificial pillar of stone, with an opening for libations, a stone altar, and—the most important find of all—an earthenware altar in the form of a throne, adorned with cherubim and lions. This is the only existing representation of cherubim of that date. They appear as human heads with a lion's body and wings. The late Israelite castle appears to have been a fortress only. The Arabian castle shows more architectural skill than the others in its arches, etc., and recalls the style of the period of Haroun-al-Rashid. Vessels and lamps were found and inscriptions of a religious character. Beneath the ruins of all the castles human remains were found buried with vessels bearing inscriptions, while close to the Solomon castle a cemetery for children seems to have existed. Professor Sellin describes the excavation of the Canaanite castle as his chief feat, for, though remains of such castles have been previously discovered by Englishmen, none have hitherto been completely laid bare. He is of opinion that he will now be able to draw a complete picture of the civilization of the Israelites and Canaanites in Palestine. Most of the objects found have been sent to the museum in Constantinople, but efforts will be made to bring some of them to Vienna.

The Palestine Exploration Fund.

AN interesting point lately has arisen in a way to show how misstatements concerning the land and its exploration originate and are circulated. Prof. Sellin of Vienna has been excavating the supposed site of Taanach and he reported to the

press of Vienna that he had found the remains of a wall as strong as that of the Temple Wall at Jerusalem. On this basis a paragraph took its rise and was extensively circulated to the effect that Prof. Sellin had found Solomon's Temple in Samaria! The minor excavations now being made by the Austrians on the site of Taanach and by the Germans on that of Megiddo will undoubtedly be carried out with skill and thoroughness, but in the nature of the case the results will mainly be found in preparing them for future work. The work of the Germans at Baalbek on the other hand, is of the first importance, although not of a Biblical character.

In the July *Quarterly* Mr. Macalister presented an excellent summary of the history of Gezer, showing how very important a place it was at least as early as the time of Abraham and making plain the fact that the successive strata of the mound which will be uncovered will be found to reveal traces of the periods of its history. No work now doing in Palestine, or likely to be done in the three years ensuing, will be nearly so important, and it would seem the part of wisdom in all Biblical students to subscribe directly to the *Quarterly* rather than to look for dribblets of news in the press which is quite as likely to err as to be correct in such matters, proof of this being amply furnished by the paragraph above referred to regarding Taanach.

The articles which Sir Charles Wilson is printing in regard to the site of Golgotha and the Holy Sepulchre are of the greatest interest, but it is already plain from the conscientious doubts which he everywhere records that his final conclusions will be no more certain than the remarks already made have been, and thus that the great learning which he employs upon the subject will not enable him to settle the vexed question. He does show, however, the scientific spirit in which the question should be considered, both in Palestine and at home, and it is to be hoped that the very dogmatic attitude hitherto taken by some men of the church will not be again found in the pages of the *Quarterly* or of any similar publication.

The researches which Dr. Masterman is making into the

phenomena of the Dead Sea, although of a preliminary character, are intensely interesting, and should call forth such contributions as will enable our organization to prosecute these inquiries at the same time that it is carrying on the work at Gezer.

It is most pleasant to see that Prof. Clermont Ganneau continues his brief but learned notes on matters of interest and the July *Quarterly* shows him at his best, treating upon three archaic Israelite seals and making a marvelous restoration of a long Greek text lately found at Beersheba.

As the July *Quarterly* contains Mr. Macalister's summary of the history of Gezer it is important to the understanding of all that may follow and new subscribers should, therefore, begin as far back as that number.

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Archæological Notes.

In a little pamphlet of eleven pages, the Open Court Company republish "Biblical Love Ditties. A Critical Interpretation and Translation of the Song of Solomon," by Prof. Paul Haupt of the Johns Hopkins University. Says Prof. Haupt: "The late Professor Franz Delitzsch, of Leipzig, one of the foremost Biblical scholars of the nineteenth century and one of the most devout Christians I ever met in my life, stated in the introduction to his commentary on the Song of Solomon, that this Book was the most difficult book in the Old Testament, but the meaning becomes perfectly plain, in fact, too plain, as soon as we know that it is not an allegorical dramatic poem but a collection of popular love ditties which must be interpreted on the basis of the erotic imagery in the Talmund and modern Palestinean and other Mohammedan poetry."

Prof. Haupt considers that the so-called Song of Solomon is not the work of one poet but a late post-Exilic collection of

popular nuptial songs and love-ditties, which may all have been sung at Hebrew weddings, although they were not originally composed for this purpose. He considers them to have been compiled in the neighborhood of Damascus after the beginning of the Selucidian era (312 B. C.). Prof. Haupt translates the beautiful poem which we find in the second chapter of the Song of Solomon, as follows :

11. 8. Hark ! dearest mine,
Behold, he is coming,
Over mountains leaping,
Over hillocks skipping.
9. Behold, he is standing
Behind one wall there !
From windows I peer down,
Through the lattices peeping.
10. Arise, my darling
Ah, come my fair one !
11. For look you, past is the winter,
And rains no longer are falling.
12. The ground is covered with flowers,
And birds fill the air with warbling,
We hear the cooing of turtles,
To our home is come back the swallow,
13. The fruit of figtrees is ripening,
And fragrance exhales from the grapevines,
Arise, my darling,
Ah, come, my fair one !
14. My dove in the rock-cleft,
On the cliff's recesses,
Open, my sister !
Come my perfection !
Thy face show me,
Thy voice grant me !
For sweet thy voice,
And fair thy face.
Arise, my darling !
Ah, come, my fair one !

We omitted to mention the name of the publisher of Budge's "Egypt in the Neolithic and Archaic Periods," which was reviewed in the September BIBLIA. This has brought us several letters of inquiry. The book is published by the Oxford University Press, 91 Fifth Avenue, New York.

THE gradual accumulation, step by step and year by year, of materials for filling in the scanty outlines of early Egyptian history goes on apace, and it is satisfactory to reflect that a goodly share of these new and important materials is annually distributed among the rising museums on our side of the Atlantic. The exhibition of all that was found this year, chiefly at Abydos, by Professor Petrie and the Egypt Exploration Fund, closed with the month of July, after attracting general attention. The fruit of this year's work must in part be shown by what is to be gathered in next year, since about half the outlay for excavation has been made with a view to reaching deposits that have not yet been actually touched, although they have in some sort been seen to exist. Extensive tombs of the first Egyptian Dynasty formed part of Professor Petrie's find of this year, and have been connected—thanks to his indefatigable scientific ingenuity—with remarkably classified remains of prehistoric times found below the historic levels. Relics from Twelfth Dynasty tombs were also very conspicuous in his exhibition of this year, as were various inscribed bits of friezes, a number of sculptured bas-reliefs, and two very fine heads modelled in the early Egyptian and realistic fashion. Dr. Grenfell's Græco-Roman exhibition likewise formed an important part of this year's exhibition in Gower Street. The miscellaneous articles abounding in the Egyptian tombs of Roman date, the striking portrait-heads found on the mummy-cases of that period, specimens of variously shaped glass bottles, more or less fragmentary bits of harnesses, baskets used for toilet articles—these are some of the curiously modern appurtenances of latter-day life in Hellenized Egypt, which have rewarded the laborers of the Græco-Roman branch of the Egypt Exploration Fund under Dr. Grenfell's superintendence.

WHILE Professor Petrie's and Dr. Grenfell's exhibition was open in London, a smaller exhibit was also made in the lecture room of the Ashmolean Museum at Oxford, likewise of

Egyptian antiquities unearthed this last season. Here were objects found by Mr. John Garstang, a little west of Girgeh, whose investigations were made under the auspices of Mr. Hilton-Price, Mr. Arthur Evans, and a few other gentlemen who had been particularly struck by the discoveries made recently at a necropolis close to the site chosen by Mr. Garstang. Tombs of the Third, Fourth, and Fifth Dynasties were unearthed and a new series of monuments, of a kind not hitherto connected with Third and Fifth Dynasty tombs, has come to light. Among dated objects may be mentioned a glazed seal of Khafra, and a bowl with the name of Sneferu inscribed on it. Both of these are thus indisputably assigned to the Fourth Dynasty. The character and relative position of several other objects found makes it possible to date them also. Most interesting, again, was a mace-head in alabaster on which was carefully wrought a "rope pattern" in sectional lines. It was surmounted with a curious inlaid cap of ivory with a removable stopper—just such an one as might have served in the Herodotean tale for the secreting of poison. This mace and a number of very graceful vases of remarkable size, in alabaster and in marble, came from one and the same tomb, presumably a royal one. Mr. Garstang further found a very curious shell carved in diorite and in many ways suggesting the workmanship of a curious shell unearthed by Mr. Evans at Knossos. Besides all these treasures and several others belonging to the Third, Fourth, and Fifth Dynasties—not hitherto abundantly represented in any museums—Mr. Garstang discovered some very good jewelry of the Nineteenth Dynasty. Altogether he is to be congratulated on the results of his first independent campaign.

"THE Creation-Story of Genesis I. A Sumerian Theogony and Cosmogony," by Dr. Hugo Radau, and issued by the Open Court Company, in an octavo of 70 pages, is an investigation based upon a direct study of the ancient Babylonian inscriptions. Dr. Radau holds with the other scholars that the original account of Genesis I must have contained the so-

called Javeh-Tehom myth found in other parts of the Old Testament, but he thinks that there are still certain difficulties in the Biblical as well as the Babylonian account which are not yet satisfactorily explained. It is with these unsolved problems that Dr. Radau is concerned, and he finds strange and certain marked differences between the Biblical and the Babylonian account of the creation—differences of the highest importance. Dr. Radau endeavors to show that even the Babylonian creation-story did not *originally* contain such a myth as the fight of Marduk with Tiâmat, but that the story is a reduction of Sumerian Theogony and Cosmogony. Dr. Radau distinguishes, in Genesis I, three different sources: 1, The Priestly source. 2, The Semitic-Babylonian Creation Story, and 3, a Sumerian source, which source represented the creation not as the result of a *fight*, but as a natural process of *generation* and *perpetuation*.

Dr. Radau considers that the writer of Genesis I, by criticising and eliminating the mythical element of the fight of Marduk and Tehom, becomes the *first higher critic*. If he did not succeed in presenting to us the original pure Sumerian Theogony and Cosmogony, this was due to the fact that he *criticises* with a *purpose*—criticised the Babylonian-Semitic account to adopt it to his own *theory* of the creation in *seven* days in order to establish for his Sabbath—and thus for all his laws and ordinances connected with the Sabbath—the greatest possible age.

THERE has recently been organized in Germany, largely at the request of the Emperor, a society known as the "Evangelical Institute for the Investigation of Antiquities in the Holy Land," with branch societies throughout the country. The central management is in the hand of the Eisenach Conference, an unofficial but very influential body composed of representatives of the various state churches of the country. Professor Dalman, of the University of Leipzig, and the greatest Christian Talmudist in German, has been appointed general director, and has resigned his professorship in order to

reside permanently in Jerusalem. The chief purpose of the home societies is to collect funds and systematically engage in archæological researches in Palestine. The Sultan has in various ways already granted special privileges to German scholars in this work on account of friendship for the Emperor. One of the tangible results of this good will has been the gift of the contents of the so-called Jami and Kebir mosques in Damascus, consisting of some excellent old material for New Testament study. These the Sultan, at the request of the German Emperor, has presented to the Berlin Museum, where they will arrive in the near future to be closely studied. The most interesting manuscript in this collection is perhaps a translation of some of Paul's Epistles into the Syro-Palestinian dialect as spoken in the days of Christ; next, a translation of Psalm lxxviii into Arabic, was written in Greek characters, and hence important for the study of the pronunciation of the former tongue. These literary treasures are now in the possession of the German Ambassador to Constantinople.

IN regard to the new animal, the Okapi, recently discovered in the African desert, Professor Wiedemann, in the *Orientalistische Literatur Zeitung*, says that the Okapi is no other than the "animal of Set," which is so frequently represented in Egyptian papyri, and of which the identity has for so long been a puzzle to Egyptologists. Some have supposed it to be the desert fox, others a kind of dog, while still others have assumed it to be some fabulous animal, the outcome of Egyptian imagination. Professor Wiedemann, however, appears to make good his case without much difficulty, and it seems only necessary to have the drawings of the two animals in front of us to be convinced of their identity. The Professor concludes: "I believe that the discovery of a large new animal in Africa, which has been such a surprise for zoologists, is also a fruitful one for Egyptology, and that we must definitely recognize the prototype, especially in the remarkable head, of Set's animal in the head of the Okapi."

THE *International Quarterly* for September-December, which is to continue the admirable work of the *International Monthly*, is in its style and list of contents one of the most attractive and important literary publications that has been given to this country. There are 230 pages in this first number, the pages are large, allowing for broad margins, and the typography is clear and pleasing. All of the articles are upon great themes and are written by writers of eminent authority.

Following is the complete list of contents: "Property Rights in Water," Elwood Mead; "The Two Idealisms," George Santayana; "Religious Fusion," C. H. Toy; "Napoleon," Marc Debrit; "Cicero: An Interview," Robert Y. Tyrrell; "The Egypt of To-day," J. W. Jenks; "National Art in a National Metropolis," Will H. Low; "Zionism," Max Nordau; "Hermann Sdermann," Richard M. Meyer; "Héloïse," Henry O. Taylor; "The Native States of India," Sir W. Lee-Warner; "The Elective System, Historically Considered," J. H. Robinson; "The Quarterly Chronicle," J. B. Bishop, Our Work as a Civilizer, National Value of an Isthmian Canal.

Published at Burlington, Vt., at \$4.00 a year.

THE researches of Messrs Grenfell and Hunt during the past season in the Fayûm brings us close to the Christian century. They have obtained a large collection of curious objects from the animal mummies—especially those of the sacred crocodile—belonging to the Ptolemaic and earlier Roman period. Among these are reeds giving the measurements of the deceased reptile—doubtless directions to the workmen who made the mummy case and wooden models of the creatures, one of which has a movable lower jaw. That, however, is not all—the mummy, whether animal or human, was wrapped in and padded with papyrus—"just as newspaper would now be used"—before it was enclosed in the outer cloth. But papyrus probably was not cheap, so that which had been written on was employed for the corpse. Old documents serve as a breast-cloth or stuff the feet-covering of the dead.

THE Musée Guimet in Paris, the great storehouse of materials for the study of the history of religions, has received from the traveller Dinghelo, now engaged in archæological work in Palestine, a number of recently discovered bronze images which, no doubt, are specimens of the household gods of the Jews so often mentioned in the Old Testament, but of which none had ever before been found. They show undoubted Semitic features. There are a Baal and an Astarte with plaited hair, the latter with a crown. The height of these images is 37 centimetres.

THE Society of Biblical Archæology has for sale a limited number of Dr. Gaster's "Hebrew Illuminated Bible," containing most beautiful fac-similes of the manuscript and also two plates of the Samaritan scroll manuscript of the Pentateuch. The text consists of Dr. Gaster's paper upon the Samaritan Pentateuch MSS. from the *Proceedings* of the Society of Biblical Archæology, and also an account of the Hebrew MSS. and their illumination. The price, including postage, is 11s. 6d. Copies can be obtained of the Secretary, Mr. Harry Rylands, 37 Great Russell Street, Bloomsbury, W. C., London.

OWING to the difficulty of sending the proof of Mr. Offord's article in the September BIBLIA to London, a number of errors crept in. Page 166, line 19 from top, read "fifty one" for, "fifty are." Page 169, third line from bottom, also page 170, 16th line from top, and page 173, 10th line from top, read "imposts" for "imports." Page 175, ninth line from bottom read "nones" for "names." Page 171, 15th line from bottom read "Socrates" for "Tocrates."

M. DEMOULINS, a Belgian, has recently made some interesting excavations at Kionia, somewhat west of the modern town of Tinos on the island of that name, and has discovered the remains of the ruins of the temple consecrated to Neptune and Amphitrite, the portico of which he has found some 40

mètres from the sea, measuring 22 by 4 mètres, also a portion of the actual temple itself, to the extent of a building of 20 by 15 mètres surrounded by a basement.

He also reports numerous inscriptions and figures of sea monsters.

It is believed here that the Belgian Government will now offer considerable sums to subsidise M. Demoulin's disinterested efforts.

CONTENTS of *Man*, September: Note on Aegean Vase in the Salford Museum, J. L. Myers—The Use of Diagrams for Craniometrical Purposes, A. Thomas—Ancient Maori Houses; their use and abuse, J. Edge-Partington—Bugbear Gods, A. Lang—An Enquiry Respecting the Fall of the Trilithous (Stonehenge), A. L. Lewis—On the Slaughter-place of Namugongo, Uganda, E. Millar—Reviews.

HENRY FROWDE will soon publish the first installment of the "Tebtunis Papyri," found by Grenfell and Hunt in the south of the Fayûm, and edited by them, with the assistance of Mr. J. Gilbert Smyly. The excavations were conducted at the expense of Mr. Hearst on behalf of the University of California, and the volume will usher in a series of publications on Egyptian archæology by that institution. The papyri were derived from the wrappings of mummied crocodiles, and date from the division between the first and second centuries B. C. The contents are often official.

THE Rev. Dr. A. T. Clay, who was assistant to Professor Hilprecht of the Babylonian Exploration Expedition sent out by the University of Pennsylvania to excavate the City of Nippur, contributes to the *Woman's Home Companion* an article on "Digging Up a Bible City," in which he tells about some of the oldest antiquities that were excavated. Among the revelations were a drainage pipe made of water jars. The bottom of one jar was broken, and into this break the neck of another was inserted and plastered with clay, the jars being thus joined one to the other.

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and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archaeological richness of the soil of Egypt.

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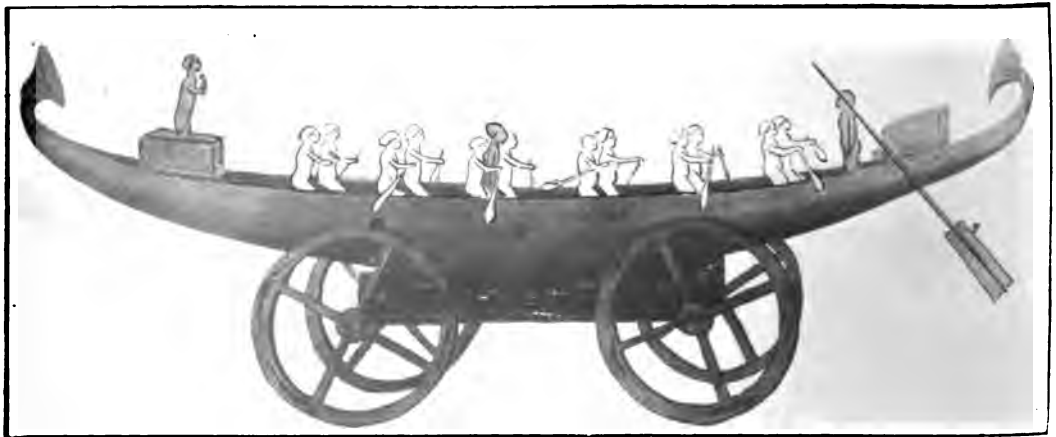
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No. 8

To the Subscribers to the Egypt Exploration Fund:

The London Committee of the Egypt Exploration Fund determined some months ago that it was for the interest of the Fund and for the advantage of the American subscribers that the management here should be put in the hands of a practically independent committee working in harmony with the Fund in London. The undersigned gentlemen have been requested, and have agreed, to act as this committee. The committee has been organized by the choice of Professor William Watson Goodwin, of Harvard University, as Chairman, and Mr. John Ellerton Lodge, as Secretary. The committee also includes among its members Mr. A. M. Lythgoe, Curator of the Egyptian Department of the Museum of Fine Arts, Boston, who has been for several winters associated with Dr. Reisner in his excavations in Egypt in behalf of the University of California, and has established friendly relations with Professor Petrie and other gentlemen employed by our Society in the prosecution of its work in Egypt; Mr. Edward Robinson, Director of the Museum of Fine Arts at Boston; Mr. Theodore M. Davis, of Newport, who spends a portion of each winter in Egypt; Mr. Gardiner M. Lane, Treasurer of the Boston Society of the

Archæological Institute of America, and Mr. Thornton K. Lothrop, Trustee of the Boston Athenæum. Through these gentlemen the committee believes that we shall be brought into close touch with the Society's work in Egypt, and secure an important share of its results.

At the earnest request of the committee, Mr. Francis C. Foster, the former Treasurer, has consented to act as Treasurer of the moneys collected by the committee.

The committee believes that this new arrangement is full of promise for the future to us in this country, and confidently hopes not only that those who have hitherto been subscribers to the Fund will continue their subscriptions, but that many new contributions may be added to their number.

The Society's publication will be sent to annual subscribers of five dollars and over as heretofore.

Respectfully yours,

WILLIAM W. GOODWIN,	}	<i>American Committee.</i>
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Cheques may be sent to Francis C. Foster, Esq., Treasurer, 28 State St., Boston. All other communications should be addressed to John Ellerton Lodge, Esq., Secretary of the Committee of the Egypt Exploration Fund, 8 Beacon St., Boston, Mass.

Literary Papyri, TTI.

ONE of the most remarkable of the papyri rescued from Egypt is that edited by Professor Bruno Keil of Strassburg under the title of the "Anonymous Argentinensis," "Fragments of the History of Athens," "of Perikles." It preserves only 26 lines of text and these mutilated at the ends, but the contents are valuable because they consist of "*Varia His-*

toria," evidently taken down by some student when reading the portion relating to the history of Athens in the fifth century B. C. from some very voluminous chronicle of Greece, or Attica. For the notes made are in respect of such incidental subjects as would only be likely to be recorded in a historical work which embraced the minutest particulars of the period it treated of.

Happily for us these memoranda concern the golden age of Athens under Perikles, and relate to a period also carefully commented upon in the newly recovered "Politeia" of Aristotle. It is quite possible that the work forming the basis for these extracts was the *Atthis* of Philochorus, a very prolix history of Attica, and Athens in particular, often referred to by the classics.

The first three lines are in Greek cursive writing, the remainder in Mucials. The missing letters and words have been restored as far as possible by Prof. Keil and M. Seymour de Ricci, and the general sense of the manuscript may be taken as correctly ascertained. The subject matter may be divided into 10 paragraphs as follows :

1. Works carried out upon the Acropolis at Athens, and commencement of the erection of the Parthenon.
2. Transport of the treasure of the League from Delos to Athens, B. C. 450-449, with a subsidiary note upon the building of a fleet, apparently connected with this embarkation.
3. Expedition of the Athenians.
4. The galley of Pheax, of which the writer gives us the name *Eptideixis*.
5. Summary of the Peloponessian War, separating it into three periods, or campaigns : Those of Archidamus, and time, and Decelia and Sicily.
6. The termination of the war by the treason of Adeimantos in 405-404.
7. The alterations in the organization and administration of the State finances in 404-403.
8. Modifications in the organization of the Tribunals.
9. Suppression of the Nomophylaces ; and the Archbishop of the year 404-403.

10. The first occasion of the nomination of naturalized strangers to public functions, some time anterior to 390 B. C.

The above summary of the contents of the papyrus explains fully of what interest they are, and it is to be hoped that an English commentary upon it will soon be undertaken.

A papyrus which is worthy of even more voluminous commentaries than the "Anonymous Argentinensis," and one certainly of even more value and interest, is that known as "The List of Olympian Victors," published in volume II of the "Oxyrhynchus Papyri." No discovery of a fragment of ancient literature could have been more opportune than this, for it was edited almost immediately after the printing of the editio princeps of the lost poems of Bacchylides and relates to the victors at the games during the long period when the Cean poet flourished.

The papyrus gives lists of the victors in the games held at the Olympic periods from 480 to 468 and from 456 to 448 B. C. The enumeration including the names for, and winners of, the thirteen events for each of the periodical contests. Not only does the papyrus enable us to correctly assign to their years the odes of Pindar and Bacchylides, but also by finally precisely placing the dates of the various victors, permits us to fix chronologically the execution of many of the celebrated works of Greek sculptors, which were portraits, or memorials, to the winners; and thus definitely date the era of activity of the sculptors themselves. It is probably impossible for any other papyrus of only 70 lines to afford more information upon history, art, athletics, and literature than this one does, whatever others may yet be found.

Not only the poets named, but Pausanias, Pliny, Diodorus, Aristotle, Simonides and Eusebius are illustrated among authors. Regarding sculptors, new evidence is presented respecting Pythagoras of Rhegium, Polyclethus, Micon, Myron, and Naucydes.

A curious coincidence with regard to this papyrus is that as it refers to the Olympian games and their victors it is greatly illustrated by the inscriptions upon statue bases found during

the excavations at Olympia ; for instance, two victors, Pythocles of Elis, and Aristion of Epidauros, who won contests in 452 B. C., Pausanias tells us had had statues by Polycletus erected at Olympia. These Victors appear in the papyrus and the contests in which they achieved successes, and the pedestals of both their statues inscribed with their names, and that of Polycletus, the artist, have been found at Olympia. Finally, the statue of a charioteer dedicated by Hiero of Syracuse, at Delphi, in honor of his victory in the races at Olympia, at this very epoch has recently been found by the French explorers at Delphi itself. As was said in the introduction to these notes upon papyri, their greatest value, it is admitted, is not in the amount of new classic literature they restore to us, but in the confirmation they afford of the correctness of the text of our classic manuscripts and of the veracity of the statements of their authors. Such a document as this papyrus shows also how accurate the information given by ancient authors on such a subject even as victors in the Olympic games was, for the reputation of previous statements by the classics arising from this new text are few. It is a curious coincidence that perhaps the foundation for these notes, like the Strassburg papyrus, was also a work by Philochorus whose lost "*Olympiades*" may be the source of "The List of Olympian Victors."

JOSEPH OFFORD.

Member of the Society of Biblical Archæology.

The True and Most Ancient Name of the Deity.

THIS heading is suggested to me by the articles of Mr. Joseph Offord in the August number, and Mr. S. Beswick in the September number of BIBLIA, respectively, discussing the question whether the use of the words "Jehovah Elohim" by the Jews rendered them obnoxious to the charge of Polytheism ; and, incidentally, as to whether "Elohim," as the name of the Deity, originated with the Jews or Phœnicians—and when ?

Mr. Beswick says : "The God called Jehovah was in common use amongst the Jews in Old Testament times ; and we have very good reason for assuming that Elohim as a plural of majesty, lordship and government, was in use among the primitive nations of the East long antecedent to the Mosaic era ; and that the use of the plural in the Old Testament does not contradict the concept of a One, Single, Powerful Deity."

Is there not a self-evident paradox in giving a plural name to a single person? How can one only God be plural, that is, two or more? Not at all. And the quotations from Isaiah prove it:—"I am the Lord ; there is none else. There is no God beside me."

There are six or seven sentences like this, all to the same purport—all of which in every part and feature prove positively and conclusively that the name "Elohim" for God is self-evidently paradoxical, and has no business there.

Prof. Renouf says : "The Egyptian Nutar means Power, which is also the meaning of the Hebrew El. The extremely common Egyptian expression Nutar nutra exactly corresponds in sense to the Hebrew El Shaddai, the very title by which God tells Moses that he was known to Abraham and Isaac and Jacob, "And God spoke unto Moses, and said unto him, I am Jahve ; and I appeared unto Abraham, unto Isaac and unto Jacob by the name of El Shaddai ; but by my name Jahve was I not known to them."

Nutar nutra amtu heret is the "Almighty Power which is in Heaven." (Renouf's Religion of Ancient Egypt, p. 102.)

This is what God himself says his name is and was, and by which he was known to Abraham, Isaac and Jacob. And you see it excludes all the Masorete names, Jehovah, Jehovih, Elohim and Adonai. And it carries with it all the tautologico-paradoxical nonsense of the Jewish Masoretes and so-called Biblical experts and commentators, as well as their futile attempts to make a plural name fit the Infinite One, whom the ancient Egyptians at least 2,000 years before there was a Jew or Israelite, and 3,000 years before we had any Bible, intuitively described thus, viz :

"God is one and alone ; there is no other beside him. God is the Infinite One ; the One who has made all things. God is a Spirit ; a hidden Spirit ; the Spirit of spirits ; the Great Spirit of Egypt ; the divine Spirit."

Again : "One only art Thou ; Thou creator of beings ; and Thou only makest all that is created. Thou art one only ; alone without equal ; dwelling alone in the Holiest of holies ; all other deities are but manifestations of the one great Creator ; the uncreated ; the Father of the Universe."

And God Himself, by implication, endorsed and verified this as His true and ancient name when He said to Moses at the burning bush : "God is my name forever ; and this is my memorial name among all generations." And the monuments of Egypt for more than 4,000 years verify this as a fact. See the titles of Seneferu, Meri-ra Pepa, Mer-an-ra and Nofer-kara, where they entitle themselves "Servants of God" (Hon Nutar). And Moses must have known this as his "forever memorial name among all generations," for he was educated as a prince and priest in "all the learning of the Egyptians," which was to be learned indeed.

And Prof. Renouf says further :

"It is very remarkable that Brahman in Sanscrit meant originally Power, the same as El. It resisted for a long time the mythological contagion, but at last it yielded like all other names of God and became the name of one god. But the Egyptian Nutar never became a proper name. It was indeed restricted in its use as far back as our knowledge of the language enables us to trace it, but it never ceased to be a common noun, and was applied indifferently to each of the powers which the Egyptians conceived as active in the universe, and to the Power from which all powers proceed. Horus and Ra, and Osiris, and Set are names of individual finite powers ; but a power without a name or any mythological characteristic is constantly referred to in the singular number and can only be regarded as the *sensus numinis*, or direct conception of the Infinite, which like my learned predecessor, Prof. Max Muller, I consider not the result of reasoning or generalizing (or

revelation), but as an intuition as irresistible as the impressions of the senses." (Renouf's Religion of Ancient Egypt, p. 103.)

In the foregoing we unquestionably get the true and most ancient name of the Deity. That ancient Egyptian civilization is the oldest known civilization is an indisputable fact. More than 6,000 years ago Egypt bursts upon the world in history a full-grown nation with a full-blown civilization in the flower of its matchless perfection, with no evidence of so-called patriarchal life, rude beginning or infancy. It is unquestionably the father of the civilized peoples and nations of the world—aye, the civilized world—for more than 2,000 years. Hence, the inexorable logic of this fact is that *there* is where the "memorial name God forever among all generations" was of record and known. Where else could it have been? There was no other place to record it, for, I repeat, ancient Egypt was the whole civilized world for more than 2,000 years, during which the Pharaohs claimed dominion over the whole world.

When Abram, a polytheist and idolator, left Ur of the Chaldees and journeyed to Egypt via Haran and Canaan he was providentially led into Egypt that he and his descendants might be educated in state-craft and in true life, that is, true religion. There it was that the Deity appeared to him as El Shaddai (God Almighty), not Elohim, nor Jahve, nor Jehovah or Jehovih, nor Adonai. This is the work of the Masorete Jews long afterwards.

But what matters it when they *did* this, whether they were polytheists or not? This is not half so bad and reprehensible as their making a literal woman out of the Egyptian allegorical name for their original religion, viz: "Ankh," by spelling it A-I-S-H-A, and Aisha Ti-U out of Ankh Ta-ui, and "Kiah Ti-u out of Isis," "because the mother of all the living" (Kiah), and then translating it "Eve" and palming it off on the world as the first created woman, when they knew it was but an allegorical personation of, and name for, the first Egyptian religion (or Life). Why not ask your learned corre-

spondents, and apologists for the Masoretes, to try their hands on an explanation and reconciliation of their conduct in this matter, with honesty and fair dealing in the translation of the Bible, as well as with the millions upon millions of its readers. Why did they palm off upon the world "Ankh" (Aisha) as the name of the first created woman, when they must have known that it was the name of the first religion of the world and, therefore, "the universal mother of the living," that is, the mother of all true religion?

LOGAN A. WOOD.

Covington, Ky.

The Hyksos in Egypt.

REV. DR. F. A. WALKER read a paper at a recent meeting of the Victoria Institute on "Usertesen III, and the History of the Hyksos, who entered Egypt in his Grandfather's reign." In reply to the question, "When was the first appearance of the Hyksos in Egypt," Dr. Walker said:

"To this the answer must be, in the reign of Amenemhat II, third monarch of the twelfth dynasty, and their coming is delineated by Usertesen II, his son, and fourth monarch, by the procession of thirty-seven persons previously mentioned in this paper on the tomb of Knum-hotep at Benihassan, and which I have myself seen, Knum-hotep having been governor of a province under the aforesaid Amenemhat II. And it is in reference to this very procession that the ofttimes *vexata quæstis* has arisen:—Does it or does it not portray the advent of Joseph's brethren into Egypt? To this the answer is and must be:—The persons depicted are Syrians, men of the same race. Yes. Joseph's brethren? No. Their arrival did not take place till many centuries later, and after several successive dynasties had intervened. So that the record of this alien royal house is:—

"Hyksos introduced into Egypt in third reign of twelfth dynasty.

"Hyksos treating the native rulers as puppets when the

royal house of the fourteenth dynasty was established at Xoïs, and governing the land by means of this royal agency during a period of 184 years.

"Hyksos themselves furnishing the fifteenth, sixteenth and seventeenth dynasties ruling in Lower Egypt for a period of 511 years, probably called in and set upon the throne by others of their fellow-countrymen, who had previously acquired all the substance, the title only being wanting, of supreme power.

"In the earlier part of their dominion, to wit, in the fifteenth dynasty, Abraham probably visited Egypt, in the later times of their rule, to wit, in the seventeenth dynasty, Joseph was conveyed to Egypt as a prisoner and his brethren subsequently went down thither with five dynasties intervening, and more than that number of centuries between their so coming, and the arrival of the first procession of the thirty-seven persons.

"The Egyptians might not eat bread with the Hebrews, for 'that is an abomination to the Egyptians,' and there is little doubt that one great cause of the unpopularity of the Syrian Hyksos arose from their adopting the cult of the deity Set almost exclusively to the neglect of other Egyptian gods, and thereby incurring the enmity of the powerful hierarchy resident in the sacred colleges at Thebes, and ultimately occasioning their own downfall thereby. Set is the Egyptian equivalent of the Syrian divinity Baal. Still it cannot be denied that in many of their acts towards the people they had thus subjected they adopted a course at once politic and conciliatory, for Set was a divinity previously worshipped in Lower Egypt, and it is no less likely that in recognition of this fact they fixed their kingly residence at Tanis, at Bubastis or at Xoïs, or at all these three places in succession, purposely selecting the Delta or some other place in Lower Egypt in preference to either Memphis or Thebes. After the restoration of native rulers in the person of Aahmes, first king of the eighteenth dynasty, we find Rameses II, who commanded the exposure of the infants, and his son Menepthah, on whom the plagues were inflicted, monarchs both of the nineteenth

dynasty, residing at Memphis. The vice-royalty of Joseph has, I am aware, been supposed by some to have synchronised with the reign of Apepi, last Monarch of the Hyksos, defeated and succeeded by his own captain, Aahmes. Apepi, I may here mention, is the Apries, and Aahmes the Amasis of the Egyptian history of Herodotus, but if we adopt Brugsch's chronology for the Hyksos King Nubti, and the ordinarily received Biblical date for Joseph, we shall place the former at or about 1750 B. C., and the latter at 1730, only twenty years later. And between Nubti and the aforesaid Apepi came at least two intervening Hyksos monarchs, if not more, namely, Setaapehti and Setnebti, and their names are noticeable as incorporating that of the deity Seity, to whose cult they were specially addicted, just as it was the pride and practice of many of the native Egyptian sovereigns to style themselves Kheperka-ra, Rameses, etc., as supposed offspring of Ra the full orb of day, and like him, dispensing light, and warmth, and fruitfulness. If we study the testimony of Holy Writ carefully we shall not lack the corroboration of internal evidence as regards my statements. 'The fame thereof was heard in Pharaoh's house, saying, Joseph's brethren are come, and it pleased Pharaoh well and his servants.' A Hyksos ruler is on the throne. He welcomes the arrival of other Hyksos. 'If thou knowest any men of activity among them, then make them rulers over my cattle.'

"Joseph, as we are aware, had previously instructed his brethren that they should inform the Pharaoh that their calling and avocation had been about flocks and herds. The connection of the Syrians with domestic animals from the very first, and from the days of Abraham and Lot, is noticeable, and we are all aware that Mesha, King of Moab, presumably a descendant of Lot, was a sheep-master, and rendered yearly tribute of rams, lambs and wool; and the wigs in ordinary use among the Egyptians and placed round the heads of their mummies were of brown ram's wool, not of horse-hair as those adopted by our lawyers, and if not originally introduced by the Hyksos, as I at once supposed, were at any rate, there is

reason to believe, brought into much more general use by that Syrian dynasty. The ibex and gazelle, both mentioned in Holy Writ, and both occurring in a land of hills and valleys like Palestine—a mountain goat and an antelope, in other words—are among the offerings depicted on Knum-hotep's tomb as brought by the thirty-seven Syrians. And one of the very earliest juvenile pictures that I myself remember in childhood's hour is that of a Syrian bearing a pet ibex on his shoulders, and grasping its open legs with his hands. It has been remarked how few of the name of Hyksos survive. One reason for this may be that our chief authority for the annals of those days is Maneto, a native Egyptian, and with an unconquerable hatred of the foreigner, which he by no means fails to display in various particulars of his narrative. To the Hyksos is ascribed the introduction of the horse from Arabia into Egypt, as they doubtless recognized the utility of that animal on the level sands of the latter land. To the Hyksos, as we gather from the Book of Numbers, is due the foundation of Zoan, the frontier fortress of Egypt, seven years after the building of Hebron in Palestine, as they must have realized *a fortiori* the undefended boundary of land they entered, when contrasted with the natural fastnesses of their own that they had just left. Manetho states that it was the policy of King Salatis in order to secure the eastern and unsafe borders of the kingdom against a possible inroad of the Assyrians. Prophetic words, if we bear in mind the after history of that people, and, I may add, of their successors in the dominion of the East, the Persians under Cambyzes, to whose act is due the present mutilated condition that I have myself seen of the colossal faces of Isis Hathor on the columns of her temple at Denderah in order to avenge a slight in former days of his father towards his mother, inasmuch as he had wedded and held in greater esteem a new wife, an Egyptian princess. 'Therefore, mother,' said the royal youth, 'when I am a man I will turn Egypt upside down.' And he made good his words. *Sic transit gloria mundi.*"

The Fossils of the Fayoum.

EGYPT'S GEOLOGICAL TREASURES.

THE British Museum (Natural History) has been exceptionally fortunate in securing a fine series of vertebrate fossils from the Tertiary deposits of the Fayoum. Some of these throw light on the long-vexed problem of the evolution and distribution of the Proboscidea, formerly numerous and scattered, though now only two living forms remain—the Indian and the African elephant. The fossils occur in the north escarpment of the Fayoum depression, the bottom of which is occupied by a lake, Birket-el-Kerun, the remains of the famous Lake Mœris, originally constructed as a reservoir for purposes of irrigation. The present lake is now the largest body of water in Egypt, and is about thirty miles long, and from thrée to four miles wide at the broadest part. The region is also of extreme archæological interest, for here are the remains of many ancient towns which formerly existed along the shores of Lake Mœris. Of these the most important is Dimai, parts of the walls of which are still standing, and the position of streets may be traced, many feet above the present level of the lake, and several miles from the nearest fresh water. Further away from the lake are the remains of temples; and of these one is called Schweinfurth's Temple, in honor of the famous African traveller who discovered it nearly twenty years ago, and who obtained some fossils from this region. It is built of enormous blocks of rock, in Cyclopean fashion. There are no inscriptions to serve as a guide to its age, but it probably dates from one of the early Dynasties.

ANCIENT ROCK TOMBS.

The vicinity of this Temple is honeycombed with tombs, and seems to have served as a burial-place for the district. Behind the cliff rises to some hundreds of feet; and a few miles farther north is a range of hills capped with basalt. From the Temple a road, practically constructed with the trunks of fossil trees, leads across the plain to the hills, for the basalt was quarried and brought down by this road to furnish

material for the temples, quays, and landing-stages at the edge of Lake Moëris, miles away from the margin of the present lake. Many of the remains in this district are quite unknown to Europeans, who have only heard of them from the Arabs. The gradual diminution in the area of the ancient lake is shown by successive lines of old tamarisk trunks coming nearer and nearer to the present lake. These have been preserved by the dry air, and the outer line is, of course, the earliest in point of time. The summits of the cliffs above the Temple are capped with hard limestone, which forms the roof of a series of chambers excavated in the face of the cliff. Many of these are now inaccessible. Some of them, however, were entered, and these were found to be coated with white plaster, bearing very rude inscriptions, just as if somebody had dipped his finger in red paint and so marked the walls. They are all Christian in character, and begin with the sign of the cross, leaving little doubt that they were the work of Coptic monks. Beneath the opening of these chambers there is a talus of broken pottery, evidently thrown out by the former occupants, and in one part of this heap a large jar was found by Mr. Beadnell of the Egyptian Survey.

THE ELEPHANT'S ANCESTORS.

These cliffs of Middle Eocene age have yielded remains of toothed whales, a sirenian, probably identical with that described by Owen as *Eotherium Ægyptiacum*, from the neighborhood of Cairo, and early forms of proboscideans, antedating those hitherto known to science, and the oldest known as standing in the direct line of descent of the living elephants. The most primitive form has been named by Dr. Andrews *Mæitherium*; it has a nearly full series of molar teeth, all of which were in use at the same time. The character of the front dentition, in which the second pair of incisors are enlarged, and the upper canine teeth much reduced in size, leads to the inference that this animal must have been an ancestor of the mastodons and the elephants. The same beds have also yielded reptilian remains of great interest.

THE SEA SERPENT.

The vertebræ of snakes occur in large numbers, and belong to two types, one a large pythoniform serpent (*Gigantophis Garstoni*), and the other a large snake, probably aquatic (*Mæriophis Schweinfurthi*). The specific name of the first commemorates Sir William Garstin, the under Secretary of State for Public Works in Egypt, while in the second honor is done to Dr. G. Schweinfurth, who "seems to have been the first to collect vertebrate remains in the Fayoum." The remains of tortoises are referable in two cases to existing genera, but constituting new species; while in another case a new genus has been formed. The crocodilian remains are also referred to an existing genus with one living representative in the rivers of the Malay Peninsula, Borneo, and the neighboring islands. Above these beds are others of fluvial origin, containing proboscidean remains of later date than those referred to above, though still much earlier than the narrow-toothed mastodon of Miocene age, which was, till these discoveries were made in Egypt, the oldest proboscidean recorded. The new form is of small size, and differs from the true mastodons in the simpler character of the last molar, and by the fact that five pairs of cheek teeth were in use at the same time. These river beds also contain the remains of numbers of very strange animals, the nature of which is not yet determined.

A STRANGE ANIMAL.

One of the most remarkable is *Arsinoitherium Zittelli*. The generic name refers to the wife of Ptolemy Philadelphus, in whose honor Crocodilopolis, the capital of the Fayoum, was re-named Arsinoë, while the work of Karl von Zittel, the geologist to the Rohlfs expedition in 1873-74, and a well-known writer on palæontology, is acknowledged in the specific epithet. It is not even ascertained to what main group of mammals this form belongs, for it constitutes an entirely new and unknown type. In point of size it may be compared with a large rhinoceros, and there are two pairs of horn-cores, which are developed as processes of the frontal and nasal

bones. These cores are hollow like those of the giraffe, not solid like those of the cow. The anterior, or front, pair are very large; the posterior pair are much smaller. The covering of these horn-cores is unknown, but it has been conjectured that they were encased in hard skin. The animal was very heavily built, with extremely massive limb bones, and has been described by Beadnell, evidently with some misgivings, as "an ancestral form of rhinoceros." Two important facts negative this description. The first is the presence of the horn-cores, absent in all known rhinoceroses, living or extinct, the so-called "horn" being absent in the earlier forms, and when present as in the living forms, consisting of a mass of horny fibres growing from the skin, and quite unconnected with the skull. The second is the character of the teeth, which in *Arsinoitherium* are built up of transverse ridges having nothing in common with the "crescents" of rhinoceros teeth. This strange creature does not exhaust the possibilities of the Fayoum, which promises to yield the best results in clearing up numerous important problems in palæontology. The region is not easy of access, is exceedingly hot and subject to sandstorms, and is at a considerable distance from fresh water. It has, however, now been mapped by the officers of the Egyptian Survey, and their work will assuredly lighten the labors of palæontologists who may go thither in search of valuable "finds."

Delitzsch's "Babel and Bible."

PROFESSOR DELITZSCH's lecture before the German emperor on "Babel and the Bible," noticed in the September BIBLIA, has occasioned a sharp and heated controversy, especially in Germany. Professor Jensen in "die christliche Welt" sides with Professor Delitzsch, who endeavors to show that the oldest religious ideas of Israel, such as the stories concerning the creation, the fall of man, the deluge, the angels, and the like, having parallels in the literature of Babylonia, have been taken from this source, and that accordingly the Biblical

records are only secondary accounts. Even such an important matter as the name of Jehovah, we are told, can be traced to Babylonian sources, the name "Jahve-Ilu," or "Jehovah is God," being found as early as 2200 B. C., or some six hundred years before the days when God in Exodus is said to have revealed this name to Moses for the people of Israel.

Naturally this lecture of Delitzsch has called forth replies in great abundance. Professors Kittel of Leipsic, Hommel of Munich, Klostermann of Kiel, and others, are antagonizing Delitzsch, and defending the *sui generis* character of the oldest portions of the Book of Genesis. Professor Barth, in his lecture on "Babel und israelitisches Religiouswesen," records his dissent, and warns his readers against too hasty an acceptance of the derivation of Jewish religious institutions, as the Sabbath, etc., from the Babylonians or Assyrians. Professor Oettli, of Greiswold, in the *Theol. Literaturbericht*, takes practically the same position, urging his readers to be very cautious in accepting the radical conclusions of the Assyriologists. Professor Hommel, in an address delivered at the Eisenach religious conference, declares that Delitzsch's interpretation of the inscriptions is incorrect, and that the substance of the Old Testament records is not touched by his claims. Professor Kittel of Leipsic, in the *Theol. Literatur Zeitung*, charges Delitzsch with superficiality in drawing conclusions from insufficient premises, especially denying that he has found the name Jehovah in Old Babylonian inscriptions, citing as authorities against this claim the Assyriologists Hommel, Hilprecht, and Ranke.

A pamphlet by Professor Edward König of Bonn, contains some rather trenchant criticisms. He inverts the title to "Bible and Babel," and aims to demonstrate that, notwithstanding the agreement between the old Babylonian and Hebrew stories, in reference to creation, deluge, etc., the latter nevertheless have those unique features which make them the object of divine revelation. In other words the best things in Israel's stories are not borrowed from Babylonian sources. He says: "That which is common to the Hebrews

and to the Babylonians in the oldest religious traditions can be explained in various ways without making the former dependent on the latter. They may both be the remnants of an older civilization common to them both; or they may both be the developments of the natural religious instincts of the two peoples without a common historical origin. So great, however, is the difference between the two forms of these traditions that the best and highest thoughts of the Old Testament form, especially their religious interpretation and significance for the whole plan of salvation as revealed in the Scriptures, is purely original and in no part can be traced to Babylonian literature, with which the agreement is in externals rather than in substance." In closing the discussion, Professor König says: "Babylon indeed became the source whence emanated many or most of the elements of culture and civilization that spread over Western Asia; but the religion, this final factor in the life of the nations, is the exclusive possession of the classical literature of the Bible. . . . Babylon may be called the hand and brain of Western Asia, but Israel the heart of history."

In the *Leipziger Kirchenzeitung*, Professor Köberle, of the University of Erlangen, as we learn from the *Literary Digest*, analyzes nine leading Old Testament subjects, notably the creation, the fall, the deluge, the origin of sin, the world beyond, angelology and demonology, and emphasizes the fact that in each of these cases, notwithstanding a certain external agreement between the Babylonian and the Hebrew traditions, the latter not only give to these a different higher and religious interpretation, but actually antagonize the interpretation given in the Babylonian tablets. His leading conclusion is that in substance there is not so much agreement as divergence between the two. He concludes: "In this very thing lies the significance of the Old Testament records. The Bible is not only independent of Babel, but it goes beyond Babel and it antagonizes Babel."

Professor Gunkel, of the University of Berlin, has written a work on "Genesis," in which he finds in its sayings, myths,

and stories the reports of a most interesting phase and form of Oriental civilization, and there is a close connection between his conclusions and those of Delitzsch.

Professor König's pamphlet entitled *Neuste Prinzipien der alttestamentlichen Kritik geprüft*, and Professor Winckler's criticism of the same will be reviewed in the December BIBLIA by Rev. C. Reinholdt Tappert.

The Palestine Exploration Fund.

THE news has been received of the failure for the time of the Zionist movement. Dr. Theodore Hergl, its president, and Dr. Wolffson, representing the financial side of it, have visited Constantinople without success. By establishing the Palestine Association, with branches in several countries, Dr. Hergl had brought about a unity of purpose among the Jews and had overcome the opposition which showed itself in the first International Councils. In the United States the movement could have had no better leader than Professor Richard Gottheil of Columbia University, whose eloquent lectures have roused the best feelings of his countrymen to re-establish the unity of the nation and to recover, if it be possible, its ancient inheritance. So much has certainly been gained that an organization has come into existence which is not likely to be dissipated, and that the more helpful and high minded leaders of the race have become personally known to each other and have gained a potent influence with the better sort of their countrymen.

But the well formed plan has met with defeat. Dr. Hergl visited the Sultan, strongly recommended by the German Emperor, and presented a plan by which a large sum was to be at once paid for certain concessions, colonies of Zionists were to be established in Southern Palestine, the harbor of Jaffa was to be rebuilt, and irrigating canals were to be constructed by the labor of Jews who would be brought from their persecuted condition in Roumania and Russia. A be-

ginning having been made the work was to be continued, and further payments to the Sultan were to be made as the development should go on. It is evident that the Sultan has looked upon this from a purely business point of view and has felt that he was dealing with a people which not often gets the worst end of a bargain. Thus far he has offered very small concessions for a very large price, and the result is that negotiations have been broken off.

What may next be expected? There is no reason to believe that such a beginning indicates final failure, as some Jews and others will now assert, saying that they knew the whole idea to be impracticable; but probably, as is the case in all Oriental transactions, the two parties in this business will have further conferences directly or indirectly and something will at last be accomplished. No doubt the Sultan expects himself to bring about the improvements named, but certainly this has not been done, and there is no prospect that it will be done until the money of Jews or of some other people can be employed for the purpose; meanwhile the Sultan may well ask himself if he hopes to find subjects more peaceable and thrifty and progressive than the Jews would be under the intelligent leadership of such men as Hertzl, Wolffson, Gottheil and others. No one need expect that the Jews will do any injury to the other inhabitants of Palestine, and every one should know that her resources can be indefinitely developed if permanent investments there shall be guaranteed from interference or destruction. I, therefore, believe that we have not by any means heard the last of this movement and that we shall see in due time what it means for Palestine, for the Ottoman Empire, and for the Jewish nation. There are several Jewish colonies in Palestine now, and by their natural increase they will tend to solve the problem made so pressing by the bitter and most unjust persecutions of the Jews in countries where their superior abilities beget against them envy and hatred.

THE following receipts since last report are gratefully acknowledged:

Billings, G. F., . . .	\$5.00	Jewett, Rev. J. R., . . .	\$2.50
Boies, H. M., . . .	5.00	Maitland, Alexander, . . .	10.00
Carter, Rev. James, . . .	2.50	Merrill, Rev. George E., D. D., . . .	2.50
Cohen, Charles J., . . .	5.00	PATON, DAVID, . . .	25.00
Crocker, Mrs. F. W., . . .	5.00	Sugden, Eben, . . .	5.00
Felter, L. W., . . .	2.50	Williams, Rev. R. P., . . .	5.00
Halsey, A. W., . . .	5.00	Wilson, Rev. J. R., . . .	5.00
Hyde, B. T. Babbitt, . . .	5.00	Wood, Prof. Irving F., . . .	2.50

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Book Reviews.

THE Temples of the Orient and their Message, in the Light of Holy Scriptures, Dante's Vision, and Bunyan's Allegory. By the author of "Clear Round," "Things Touching the King," etc;

This interesting book is an effort on the part of the author to show what a study of the ancient records of Babylonia can throw upon our own sacred Scriptures. To this end Mrs. Gordon has brought together a great amount of material gathered from the temples, stone monuments and clay tablets of Babylonia which she compares with the text of the Old and New Testament, and shows that "in His marvellous Providence God has opened His treasure-chambers of History and unveiled the Rock whence our Faith was hewn, and shows in the actual cradle preserved—against 'these last days'—almost intact among the ruins of the most ancient and revered Sanctuary upon earth, that of the 'House of El-lil'—'the Incomparable.'"

Says Mrs. Gordon, "This 'Mountain-House,' built on the alluvial plains of Shinar, between the Tigris and Euphrates, was the greatest Pilgrim-shrine of antiquity, and from it radiated to east and west, north and south, the knowledge of the Great God and of His relationship to mankind, in the almost fabulous times of from five to seven thousand years prior to the Christian era, and nearly nine thousand years before our own time, the Dawn of the Twentieth Century.

And as we trace back these radiating lines to their original centers, and see how marvellously they converge, the conviction steadily increases that beneath our feet there lies the everlasting bed-rock—a broad and Age-long Foundation ; for their Divine truths have been the life blood and sustaining power among millions upon millions of toiling, struggling, sinful, suffering human souls in all ages of the world's history. This incontestable fact gives an enormously increased stability to our confidence, in that the Faith is not a mere opinion of a religious minority, but, on the contrary, its manifold truths have been the life-possession and treasured heritage of countless generations of men and women in every clime, and in every corner of God's earth."

Mrs. Gordon shows from a great wealth of material that whatever change has been wrought in religious doctrines, whatever fresh interpretations were given to the ancient legends, the old ancestral religion was followed, and that the Message is the same in all times, but the form in which it is conveyed differs according to the various needs of mankind. Also that the primal revelation of Divine Truth was given at the original seat of civilization, "as shown alike by Scripture tradition, rites, myths, burial customs and history, to be somewhere in the south of Sumêr," at a date remotely prehistoric, antedating all history by many milleniums.

In reading this book with its wealth of illustration, we cannot help but think that the ethnic religions were but the effort of man to feel after God. As Paul said of certain people, "that they should seek the Lord, if haply they may feel after Him and find Him." The ethnic religions practically satisfied a great hunger of the human heart, and, no doubt in a great degree, it directed the human conscience toward the right.

We find in the Sacred Books of all nations, the Bible, Koran, Veda, Zendavesta, the laws of Confucius, a vast amount of finished truth, in a most childish form, without any attempt at formal reasoning, poured forth from the mind by spontaneous inspiration. Some one has said that a religion should not be judged by the amount of ancient mythic dross

clinging to it, or the puerilities of superadded theological dogmatism and priestly discipline, but from the amount of pure, spiritual food it contains, also the practical help it gives towards righteous, happy living. We read in the Fravashis, "we worship the souls of the holy men and women, born at any time or in any place, whose consciences struggle, or will struggle, or have struggled for the goal."

Over 5000 years ago the sacred books of Egypt taught the unity and spirituality of God, a recognition of the Divine in nature, the feeling that the Deity is in all life, in all form, in all change, as well as in what is permanent and stable. In the oldest of the religious texts which have come down to us, dating from at least 3000 B. C., the doctrine of the immortality of the soul is a completed system with a long history of development behind it. We find also a belief in a future judgment, besides a morality of justice and mercy.

Many of the Vedic hymns rise to the present heights of moral consciousness, and faith in immortality is often expressed. In ancient Brahmanism its hymns and prayers, its epics, its philosophy, were all intensely spiritual, and the same tendency to spiritual worship exists unchanged in the Hindu mind to-day. Buddha, through his personal influence and his ability to speak to the heart, his unsullied purity, and the spirit of his life and work, inculcated a lofty system of morals which exerted a mighty influence upon millions of people, who were thus saved from the depths of barbarism, brutality, and selfishness. The religion of Zoroaster had in it sublime anticipations of truth which made it an elevating and salutary influence over the great nations professing it.

The religious doctrines of Babylonia, Egypt, India, and Persia, and the thoughts and aspirations of generations of people who had been blindly seeking after a higher and better life, are doubtless discovered in the philosophy and religion of Greece. In the beginning, religion, as well as philosophy, had to pass through a mythological period. They were founded at a time when science and methods of inquiry did not as yet exist. But with rare insight the ancient prophets and philoso-

phers taught many moral truths, even in their imperfect form, which proved an invaluable source of solace and help in the tribulations of life.

Says Max Müller : "The *intention* of religion, wherever we meet it, is always holy. However imperfect, however childish, a religion may be, it always places the human soul in the Presence of God ; and however imperfect and however childish the conception of God may be, it always represents the highest ideal of perfection which the human soul for the time being can reach and grasp.

"In our own religion and in the language of the New Testament there are many things which disclose their true meaning to those only who know what language is made of, who have not only ears to hear, but a heart to understand the real meaning of parables."

(London. Kegan Paul, French, Trübner & Co. 8 vo. pp. 442.)

A Century of Jewish Missions. By A. E. Thompson, with an Introduction by W. E. Blackstone.

This concise, comprehensive and convenient handbook gives a very complete account of what has been accomplished here and abroad in Jewish evangelization. When the century opened there was not a Jewish Mission in existence. There are now 90 societies, 648 missionaries, 213 stations, and an income of \$673,000. During the past century over 120,000 Jews have been received into the Protestant Church, and over 125,000 into the Roman Catholic and Greek churches.

Mr. Thompson has covered the whole field of Jewish missions. A few chapters are devoted to the scriptural aspect of the subject and to the present condition and remarkable development of the Jewish race, and then the whole missionary field is covered, Great Britain, Germany, Papal Europe, Mahommedan Europe, the Holy Land, and Asiatic and African Missions, and the Early Missions and the New Movement in America.

Says Mr. Thompson: "A century ago Jews would not admit that any good thing could come out of Nazareth. To-day a large section of them confess that Jesus was the greatest teacher, reformer and philanthropist of any age or people. This change from a blind and determined denial of the very existence of such a historical personage as Jesus of Nazareth is due almost wholly to the influence of the missionary."

(New York—Chicago. Fleming H. Revell Co. 12 mo., pp. 286. Price \$1.00.

Archæological Notes.

THE report of the U. S. National Museum, under the direction of the Smithsonian Institution, for the year ending June 20, 1900, contains: Anthropological Studies in California, Wm. H. Holmes—Aboriginal American Harpoons, A Study in Ethnic Distribution and Invention, Otis Tufton Mason—A Sketch of the History of the Ceramic Art in China, with an Illustrated Catalogue of the Hhipisley Collection of Chinese Porcelains, Alfred E. Hhipisley—Contributions to the History of Musical Scales, Charles Kasson Wead—A Collection of Hopi Ceremonial Pigments, Walter Hough—Descriptive Catalogue of the Collection of Gems in the U. S. National Museum, Wirt Tassin—Descriptive Catalogue of the Meteorite Collection in the U. S. National Museum, Wirt Tassin.

Mr. Wead says that "From Egypt there have come twenty-five 3 and 4-hole ancient flutes, or more exactly, oboes, and a few of 5, 6, and more holes. One of the 4-holed instruments from the tomb of about 1100 B. C. shows the holes 35 mm. apart and the lowest hole twice this distance from the bottom." A pottery whistle found in the ruins of Babylon, dating probably from about 500 B. C., is in the Museum of the Royal Asiatic Society, London. Rowbotham says this is similar to the reindeer joint used by the cave men. Its extreme length is three inches and it has two finger holes. The three notes are stated to be C, E, and G; but the holes not being quite equal, the E from one of them is a quarter of a tone flat. By blowing hard the G can be carried up to A.

Striking comparisons have sometimes been made, and especially by the late Terrien de la Couperie, between the Assyrian and early Chinese civilizations. Whatever their relations may have been, it is curious that the only instrument of the resonator type, having several finger holes and coming from a people who had a musical theory, is the *Hsüan* or *Hiuen* of the Chinese, said to have been invented some 2,700 before our era, and still used in the Confucian ceremonies, though very rarely seen. It is described as a hollow-cone of baked clay, about $3\frac{1}{2}$ inches high, having a mouth-hole at the top, three equal finger holes on one side, and two equal holes on the other.

Mr. Wead gives illustrations of stringed instruments, instruments of the flute type, instruments of the resonator type, the influence of the hand, and composite instruments. These several types and forms of instruments widely used, each embody a principle of scale building distinctly unlike ours, though sometimes giving a result that seems surprisingly familiar. From the various types of instruments in which several notes of different pitch are produced from the same vibrating body—whether string, column of air, or mass of air, Mr. Wead deduces various conclusions and arrives at three simple laws, which he also expresses accurately by algebraic formulæ.

DURING last summer Cornell University quietly took a step forward among the colleges of the country by becoming the owner of the most complete and valuable Egyptological library held to-day among the American universities. The acquisition was made possible by Abraham Abraham of Brooklyn, for he contributed the money which was paid for the collection.

The library was that of Professor August Eisenlohr, of Heidelberg University, one of the most noted of German Egyptologists, and the collection of books and publications was the most important offered for sale since the death of Lepsius, twenty years ago. Professor Eisenlohr had an early

training in business, and made his collection thoroughly and with the greatest care. The collection was never actually on the market, for Professor Nathaniel Schmidt was informed by cable of the fact that the books were for sale, and with the prompt aid of Mr. Abraham, Cornell within a few days cabled the order in response.

The importance of this collection has not been properly stated in any previous articles. Cornell can now offer a full course in Egyptology, and will maintain a professorship in that subject. To bring to Cornell the best collection in this country places the university in the highest position among the colleges of the United States as regards facilities for the study of Egyptology. Some idea of the gift may be obtained when it is realized that many of the publications collected by Professor Eisenlohr were printed under the direct patronage of the French Government, and cost in many cases \$200 or \$300 a volume.

For the scholar the money value of the books is secondary, but this collection contains valuable and rare Ethiopic manuscripts of the Psalter, Coptic manuscripts of the Psalter, and several old Arabic manuscripts. There are also many inscriptions copied from the originals by Professor Eisenlohr and a large number of photographs taken by him. Extremely rare books in the Semitic field complete the collection.

Professor Nathaniel Schmidt, under whose direction the library will be, is one of the leading Egyptologists in this country. He has been offering courses in that branch for a long time in alternate years. Now, however, he will continue the work each year. His facilities for teaching Oriental history will be improved by the possession of these books and the maps which Professor Eisenlohr, being a geographer, made for himself. Professor Schmidt expects also to edit several manuscripts left by Professor Eisenlohr. Cornell did not get the entire Eisenlohr possessions of this sort, for there is still unsold a collection of antiquities which is greatly desired by Professor Schmidt, and may be obtained for a comparatively small sum.

PROFESSOR GEORGE STEINDORFF, of the University of Leipsic, reports to the *Sunday School Times* the following account of a Greek letter from the time of the Persecution of the Christians under Diocletian :

Among the steadily increasing treasures of Egyptian papyri in the Greek and Coptic languages, to which we are already indebted for a multitude of early Christian literary products and valuable records, there is now found a new one of great importance,—namely, an original document dating from the time of the persecution of the Christians under Diocletian. This valuable Greek record—which, above all, also proves how much may be learned even from very meager details—has just been given to the public by Dr. Adolf Deissmann, professor at Heidelberg, under the title, *Ein Original-Dokument aus der Diokletianischen Christenverfolgung*, and is published by J. B. Mohr, Tübingen and Leipsic, 1902. The document is simply a letter. The presbyter Psenosiris informs the presbyter Apollon that a woman by the name of Politike, whom the government had sent into the oasis (the oasis El-Khargeh in the Lybian desert is meant), had been safely brought to him by the grave-diggers ; that she [was being cared for by these until the arrival of her son Neilos, and that if Apollon had any particular wishes regarding Politike he should let him know.

These scant details, on closer examination, put before us substantially the following picture : The period is that of the Diocletian persecution. By imperial decree, Christians are given the choice either to sacrifice to the emperor, or, for their refusal to do so, to suffer the confiscation of their property and banishment. Among the Christians brought before the governor is Politike. She has a son named Neilos, whom she fondly loves. The governor asks her to renounce her faith, but her faith is more to her than her temporal well-being, or even her dearly loved son. She will give up the latter rather than seem to be a hypocrite before God. The sentence of the governor is put into execution. Politike must leave house and home, child and kindred, and is sent on the wearisome and

seemingly endless journey through the desert to the oasis. The name of the place at which the caravan arrives is Kysis. Here the soldiers, who accompanied Politike as a guard, announce her to the local officer, and now she is free. But whilst still undecided what to do, and not knowing, amid her strange surroundings, whither to turn, one by the name of Apollon approaches her, who immediately recognizes in the new arrival a fellow-believer. He belongs to that body of men especially honored in Egypt,—the grave-diggers. Christianity had also penetrated to these, and had found among them quiet but earnest and self-sacrificing adherents.

Apollon was the presbyter of the Christian congregation at Kysis, and what could be more natural than that he should at once take an interest in this forsaken and banished woman? In order, therefore, that Politike may also become acquainted with the chief presbyter of the oasis, Apollon places her into the company of some grave-diggers of Kysis, who were just then about making a journey into the interior of the oasis, and thus she comes to the presbyter Psenosiris. That the journey was successfully made, and that Politike was cordially welcomed at the new place, is evident from the letter under consideration.

In the same number of the *Times* Professor Hilprecht gives an interesting account of the excavations at the Biblical Gezer:

As the subject before us is ancient Christian documents from Egypt, reference may be made also to two new publications by the eminent English scholar W. E. Crum, both of which contain valuable details regarding the history and culture of the early Christians in the valley of the Nile. One of these issues which has appeared as a special extra publication of the Egypt Exploration Fund, contains "Coptic Ostraca from the collections of the Egypt Exploration Fund, the Cairo Museum and others" (the texts edited with translations and commentaries). By ostraca are understood potsherds and limestone chips, which were used to write on, and which

served as a cheap substitute for the expensive papyrus. The contents of those published by Crum are extremely varied, consisting of Biblical and liturgical texts, homilies, ecclesiastical documents, legal and commercial documents, accounts and lists, letters, etc. The information derived from these records regarding the life and habits of the Coptic Christians, both monks and laity, and concerning the administration of the cloisters, is extraordinarily large. This publication is in part supplemented by the second one issued by Crum, which is a catalogue of the "Coptic Monuments," found in the museum at Cairo. The Christian monuments and Coptic inscriptions—manuscripts, ostracas, and steles, deposited in this treasure-house of Egyptian antiquities—are, in this second volume, accurately described and in part illustrated. Especially do the many tombstones vividly portray to us the art of Christian Egypt, hitherto so much neglected by archæologists.

We learn from the very interesting publication "Japan and America," for October, that the sacred city of Lassa, the capital city of Tibet, hitherto a forbidden city to all foreigners, has recently been entered by three daring young Japanese explorers. They are Captain Yoshiteru Narita, Hiroshi Nomi, and Keikai Kawaguchi, a Buddhist priest of Honganji, Kyoto. Captain Narita went to China several years ago, staying in that country for several months while he was preparing for his arduous expedition. After many dangers and hardships he succeeded in reaching Lassa, having taken several years to accomplish his self-appointed task. He remained in the Holy City for eighteen days, and then returned to Japan about two months ago. Mr. Kawaguchi is still residing in Lassa, and Mr. Nomi is supposed to be on his way home. Missionaries, who had won the confidence of the Tibetans, and who had learned their language, failed to penetrate even to the vicinity of the sacred city. Even the most accomplished explorer of modern times, Sven Hedin, who had fitted himself for his work by years of study and travel, could not pass the Tibetan guards that protected the sacred precincts of Lassa.

IN Gardner's *Ancient Athens*, now in press, we shall have the most authoritative work that has yet appeared on that city's architecture and history, as well as the most recent and scholarly account of the archæological discoveries made there. Professor Ernest A. Gardner is specially qualified to write on this field. He is Yates Professor of Archæology in University College, London, and was formerly for a number of years Director of the British School at Athens. Since 1880 he has been continuously employed in archæological work, excavating, study, teaching. He has excavated at the Greek Colony, Naucratis, in Egypt, and since then in Cyprus, especially at Paphos, and on many sites in Greece, not the least important one being Megapolis. His "Handbook of Greek Sculpture," which was published in 1897 in two volumes, at once gave Professor Gardner a wide recognition among students who hitherto had not come into immediate contact with the results of his practical work. The book will contain about two hundred illustrations.

THERE has just appeared in Vienna an interesting reprint by A. Musil, entitled "Kossair Amra und andere Schlösser östlich von Moab, Topographischer Reisebericht." Dr. Alois Musil is a young Austrian clergyman, and this work is the results which were obtained on his journeys to the country of the ancient Christian Arabian dominion of the Phassanides, especially to the castle known as Kossair Amra. In this Dr. Musil discovered some two years ago a large number of pictures on the walls, accompanied by fragments of Kufic Inscriptions, from which it appeared that Kossair Amra was the country-seat of Ahmed, the great-grandson of the famous Harun ar-Rashid, who was murdered in 866 A. D. In co-operation with an Austrian officer, Mr. A. L. Mielieh, Dr. Musil has revisited the Castle in 1902, and has now procured good reproductions of all the pictures. A first report of his former journey with prints of some twenty of the pictures is now issued in the *Sitzungsberichte* of the Vienna Academy. When completed this work will be issued in a separate volume.

THE Museum of the Brooklyn Institute of Arts and Sciences has issued No. 1 of its "Memoirs of Art and Archæology." It comprises an interesting article by Professor William H. Goodyear, entitled "A Renaissance Leaning Façade at Genoa." It has ten half-tone illustrations and three plates of surveys. Professor Goodyear has written largely upon the subject of horizontal curves and constructive symmetry in medieval Italian churches. This device was used during the fifteenth century and later for the purpose of evading the effects of foreshortening, and is to be found in French and Italian buildings, and also in St. Paul's in London. For many years it was one of the "lost arts."

OWING to an oversight of the printers—to use a mild expression—the frontispiece intended for the October BIBLIA was omitted. It appears in this number, and is referred to in Mr. Offord's article in the October number. But mindful of what Cicero says, *Decet affectus animi neque se nimium eriger, enec subjacere serviliter*, we will say no more.

CONTENTS of *Man* for October: Gohei and Inao. A Note to an Article on the Japanese "Gohei" and the Ainu "Inao," W. G. Aston—Blowpipe from Kuantan, W. W. Skeat, *Plate*—A Method of Recording String Figures and Tricks, W. H. R. Rivers, and A. C. Haddon, *Ill.*—Reports of the British Association at Belfast.

CONTENTS of the *American Journal of Archæology*, Vol. VI, No. 3: Studies in the Lives of Roman Empresses, I. Julia Domna, by Mary Gilmore Williams—An Ancient Fountain in the Agora at Corinth, by Rufus B. Richardson—The Origin of the Red-figured Technique in Attic Vases, by May Louise Nichols—Remains of a Mediaeval Christian Church at Zer'in, by G. Schumacher—Quadrangular Basin at Pirene, by Rufus B. Richardson.

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MESSRS LUZAC & Co., London, have recently issued as the twelfth and thirteenth volumes of the "Semitic Text and Translation Series," an important work by Mr. L. W. King, entitled "The Seven Tablets of Creation." These volumes will contain transliterations and translations of all the Assyrian and Neo-Babylonian material preserved in the British Museum, from which it has been found possible to present to the readers in a connected and consecutive form the Story of Creation as accepted by the court scribes of the later Assyrian and Babylonian empires. The material used by previous workers in this field has consisted of some twenty-one tablets and fragments inscribed with portions of the text of the legends, but Mr. King, in the course of his official work, has been so fortunate as to identify some twenty-seven others, and as a result our knowledge of the events of the Story of Creation and the order in which they took place is largely increased. For instance, hitherto the number of the Tablets in the creation series has remained unknown, but Mr. King has now shown that their number was seven, and he has further been enabled to arrange and classify the earlier episodes in the Creation Story by means of a number of recently identified portions of the text of the First and Second Tablets. Of far more importance, however, is the identification of a fragment of the Sixth Tablet, which records the creation of man and supports in a startlingly accurate manner the information on this subject which we hitherto have derived from Berossus; it moreover presents us with a new parallel between the Babylonian legends and the early chapters of Genesis.

VOLUME III of "Der alte Orient" contains a contribution by Dr. Winckler under the title "Himmels-und Wettenbild der Babylonier." In this the astral character of the Babylonian mythology is described, the development of the Sexagesimal system of reckoning and the division of the year are discussed, and a number of ingenious, but often unreliable, comparisons with similar features in other religions are given.

REV. GEORGE RAWLINSON, canon of Canterbury since 1872, died at Canterbury the first Monday in October. He was born in 1812 and ranked among his contemporaries as one of the foremost of Oxford scholars. He is best known by his translation of Herodotus, a work which he followed up with histories of the great monarchies of the ancient Eastern world, and with a history of Phoenicia. His history of Ancient Egypt was quite noted in its day.

M. MASPERO, the Director of the Service des Antiquités de l'Egypte, has reorganized its publications, one series of them representing a full catalogue of the collections as they are arranged in the Calro Museum, the other containing the reports of the officers of the "Service des Antiquités" on their travels and excavations, on the condition of the antiquities found and on their classification and preservation. Two volumes of the *Annales* have been published at five dollars each. This new review is published and contributed to by the most eminent oriental scholars occupying themselves with the study of Egyptology. The first two volumes contain contributions by Loret, Legrain, Daressy, Barsanti, Maspero, Howard Carter, Ehrlich, Bochart, Lucas, Ahmed Bey Kamal, the Marquis of Northampton, etc. The first four volumes of the Catalogues contain respectively Ostraca, by G. Daressy, 67 plates; Coptic Monuments, by W. E. Crum, 57 plates; Fouilles de la Vallée des Rois, by G. Daressy, 57 plates. This Catalogue will comprise some thirty volumes, of which five will be issued each year.

THERE has recently been published, in a limited edition of one hundred copies, the Demotic Papyri in the Royal Museum of Berlin. This work is a folio with 36 pages of letter press and 99 phototype plates. It is edited by W. Spiegelberg. The studies of Brugsch, Revillout and others and their endeavors to decipher them have clearly proved the necessity of submitting a fac-simile reproduction of these documents to the examination of Egyptologists.

PROFESSOR ALFRED WIEDEMANN has contributed to Vol. III of "Der alte Orient" an interesting article on the "Literature of the Ancient Egyptians." Very few are the fragments of popular songs extant in the descriptions on certain tombstones, whilst some love songs are preserved on papyri in London and Turin and on a stele in the Louvre Museum. Other works of a similar kind contain philosophical reflections, the report of a journey, and a considerable number of legends, fables and fairy tales.

Homiletic Review, September: Light from the Monuments of the Times of Isaiah, Prof. A. H. Sayce—The Gothic Bible, Prof. T. W. Hunt.

Expository Times, July: Route from Haram to Shechem, S. R. Driver—Recent Biblical Archæology, A. H. Sayce.

Expository Times, August: The Decipherment of the Hittite Inscriptions, A. H. Sayce—Four Remarkable Sinai Manuscripts, M. O. Gibson.

Orientalistische Litteratur-Zeitung, June: Eine ägyptische Liste Kanaanäischer Eigennamen, W. Max Muller—Das ägyptische Set-Thier, A. Wiedemann—Ein neuer astronomischer Text auf einem demotischen Ostrakon, W. Spiegelberg.

Biblical World, October: The Ancient "Circuit of Argob," Ill., Prof. G. L. Robinson.

A SUMMARY of the results of the excavations carried on by the late M. de Sarzec at Telloh has been contributed by M. Thureau-Dangin to the "Comptes rendus" of the Paris Academy. The new finds are important for the chronological position of a number of Old Babylonian "rulers," or Kings, the inscriptions of whom are added in transliteration. As an Appendix the author has given a new rendering of the inscription of Adadmannar published in Vol. V of the *Revue d'Assyriologie*. The same scholar has also undertaken a translation of the long cylinder-inscription "A" of Gudea, the first installment of which will appear in the forthcoming number of the *Zeitschrift für Assyriologie*.

DR. HERMANN RANKE has issued a thesis based upon the official edition of cuneiform texts issued by the British Museum. The thesis deals with the proper names in the cuneiform documents of the time of Hammurabi. The Babylonian proper names are here distinguished as theophore and non-theophore, and as hypokoristics with or without suffixes. The author promises to give in a second part of his work a list of proper names of persons.

PART 3 of the first volume of Professor Lehmann's "Beiträge zur alten Geschichte" contains the continuation of Dr. Ginzel's paper on the astronomy of the Babylonians, dealing especially with the sexagesimal system of reckoning. The same subject has also been treated in an article by the editor, to which some further additions are given in the "Mittheilungen und Nachrichten." We referred in the October BIBLIA to Dr. Winckler's article on the same subject.

IN spite of the formal promise given to United States Minister Leishman last August in the name of the Sultan by Izzet Bey, his majesty's secretary, to grant Mr. Banks, an American citizen, a firmin authorizing him to make archaeological researches at Tel-Abraham, Mesopotamia, the Porte has now declared to Spencer Eddy, secretary of legation and Acting Minister, that it is unable to grant the authorization in question to Mr. Banks, as the place where the American desires to carry on his researches is sacred ground, and is supposed to contain the tomb of Abraham. The Porte expresses its willingness to indemnify Mr. Banks. Mr. Eddy has forwarded this communication to Washington.

DR. CASABOWICZ, Egyptologist of the National Museum, Washington, has just received from the directors of the Egyptian exploring fund in London, ten papyri, part of fifty or more such manuscripts that were received recently from Flinders-Petrie and other explorers excavating in the land of the Pharaohs.

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Three distinct departments of the Society perform its work in the field, and each publishes its annual volume; besides which the Archæological Report, an artistic *brochure*, summarizes and reviews all discoveries, and all published in Egyptology for the year. In the chief department, that of the Fund itself, the sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; most important chapters in the history of Greek art and Greek epigraphy have been recovered; Ahnas, the Hanes of Isaiah, has yielded interesting monuments; Tell Basta, the Pi-Beseth of the Bible and Bubastis of the Greeks, has afforded ruins of æcullar significance

and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archaeological richness of the soil of Egypt.

THE ARCHÆOLOGICAL SURVEY OF EGYPT.

The Archæological Survey of Egypt, organized as a special fund in 1890, is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward. The tombs of Beni Hasan and El Bersheh have now been scientifically surveyed, and their scenes and texts copied with absolute accuracy and in fullest detail. The pictures of life, "as it was," 2500 B. C., are historically of great value.

The Archæological Institute of America passed a vote indorsing this work.

GRÆCO-ROMAN BRANCH.

This department of the Fund, established in 1897, is specially devoted to the discovery and publication of remains of classical antiquity and early Christianity in Egypt. The remains already published include the earliest known texts of St. Matthew and St. John; the Logia or Sayings of Christ; a new poem by Sappho, and a mass of fragmentary literature by the classical masters, and of documentary and epistolary papyri which illumine the political, business, social life of that age for our instruction and delight.

A volume of about 300 quarto pages with illustrations will be published annually from these and future collections of papyri. Classical scholars and professors at American Universities are urged to support this important branch of the Egypt Exploration Fund.

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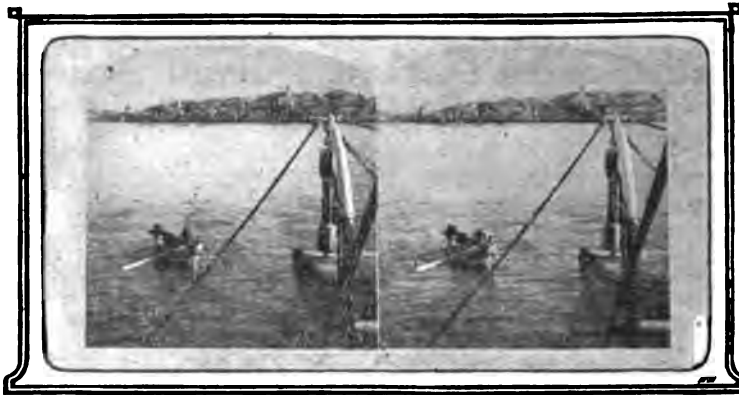
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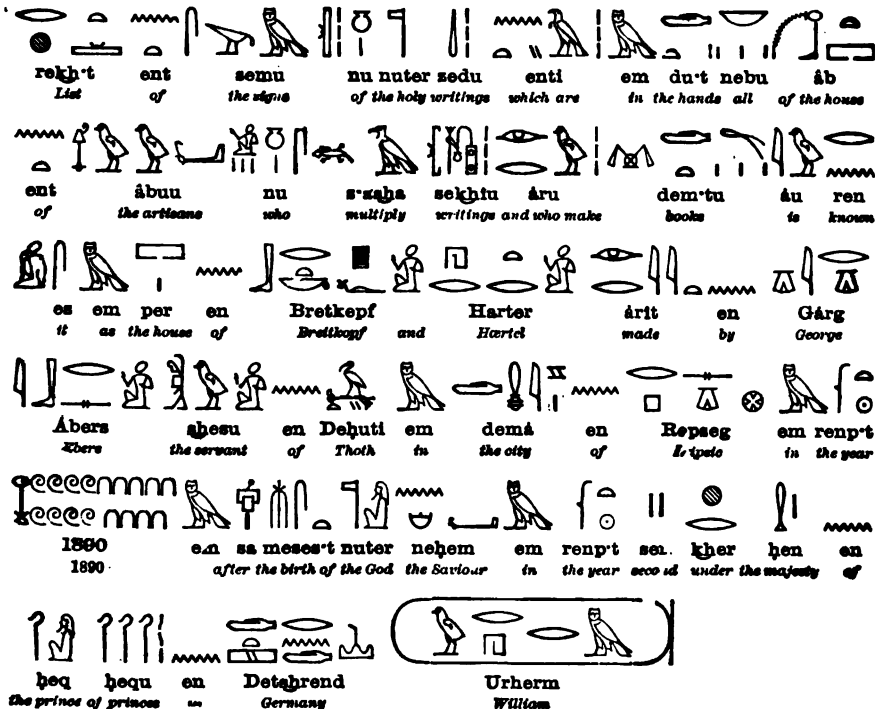
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No. 9

Sphinx and Cherubim.

BEROSUS says there was a time when nothing existed but darkness and an abyss of waters, wherein resided most hideous beings, among which were men with two wings, and some with four wings and two faces. Bulls likewise bred there with the heads of men, and dogs with fourfold bodies and the tails of fishes. Other monstrous forms also are described; and the account says that the delineations of all of them were preserved in the temple of Belus at Babylon.

It seems probable that those pictures, or carvings, were the chief ground for the assertion that the monstrous animals once existed. They were preserved in the temple because they were symbols having a religious significance, but their ancient meaning was forgotten. This at least is the view I venture to maintain. I am aware that in regard to ancient Egypt—where we find a similar sacred menagerie—several eminent scholars seek the origin in travelers' tales; but the explanation is not convincing. Egyptian priests were not so simple as to believe in hawk-headed and dog-headed men as living realities. Composite and incongruous forms may most naturally be interpreted as symbols.

If we take so simple an instance of monstrosity as the

Roman god, Janus, is it more likely that people believed they had seen a man with two faces, or that the double visage signified that this divinity looked backward and forward? He stood at the beginning of the year, and was called the Opener and Closer. When he was thought of as opening all the four seasons, he was represented with four heads.

In other instances where the seasons of the year are to be represented they are symbolized by those animals of the Zodiac which are associated with the leading months of the four quarters. Beginning with the spring, these are now the Ram, the Crab, the Scales and the Sea-goat. *Libra* is an exception to the general animal character of the signs. Anciently the signs which led the seasons were the Bull, the Lion, the Scorpion and the Waterman; but the precession of the equinoxes has altered this, and it is four thousand years since it ceased to be the case. The Zodiac was at one time called the *Beastuary*; and it extends for eight degrees on either side of the ecliptic, the sun's annual path. The apparent motion of the sun, as the months go by, is through the signs, in the order—the Ram, the Bull, the Twins, the Crab, Lion, Virgin, Scales, Scorpion, Archer, Sea-goat, Water-bearer, Fishes. The path of the sun is associated with a serpent, which is thought of as lying all round the heavens and having its tail in its mouth. In this ring form, having no end or termination, but returning unto itself and beginning afresh, it is an emblem of the ceaseless years, and longer cycles of time, and eternity itself.

In the circle of the year, and in the making of a calendar, it is important to ascertain accurately the four cardinal points—the two equinoxes and the places of midsummer and midwinter. For the purpose of religious festivals the four points were important, and the Sun would have various symbols, according as he was identified with one or the other, or with several. In Egypt there were three aspects and names of the sun frequently spoken of; he was called *Khepera* at his rising, *Ra* in the meridian height, *Tum* at his setting. These names, I guess, may have served also to designate him as the god of

spring, summer and autumn ; and for some ages they would suffice, as he was not yet acknowledged to be also the god of the winter quarter and the underworld. The great sphinx in the desert, near Cairo, appears to be a symbol of these three aspects of the sun united. In a dream the sphinx says to Thothmes, the King,—“ I am thy father Harmachis—Khepera, Ra, Tum.” There were these three names for the deity, and there may have been three forms of worship, but this majestic symbolical sphinx combines them all. It seems to say, These three are one ! The lion body of the sphinx probably had reference to the summer sun in Leo, in that day.

We can hardly avoid bringing into the same general category with the sphinxes the huge figures which Mr. Layard brought home from Ninevah, and which he describes as winged human-headed lions. As we gaze at them in the British Museum we admire the moulding of the body and limbs. The muscles and limbs, though developed in high relief, to give a greater idea of strength, show at the same time correct anatomical knowledge. The human head is bearded, and covered with a conical cap, perfectly smooth at the top, but surrounded by three horns. If we may suppose it to represent the Zodiacal *Aquarius*, while the lion body of the sphinx is *Leo*, and the eagle wings stand for the *Eagle* (which displaced the Scorpion in some Zodiacs), then we have three leading signs out of the four. There are companion monsters from Ninevah which have the body of a bull instead of the lion's body. Mr. Layard says that he used to contemplate these mysterious emblems for hours, and muse over their intent and history. What more noble forms could have ushered the people into the temple of the gods? He thinks the worshippers sought to embody their conception of the wisdom, power and ubiquity of the Supreme Being, and could find no better type of intellect and knowledge than the head of the man ; of strength than the body of the lion ; of rapidity of motion than the wings of the bird. This was a reasonable guess, and it seems to have been generally regarded as sufficient. But in the light of the facts I have referred to, it ap-

pears more likely that those "winged, human-headed lions" represent the Sun, as lord of the seasons and the circle of the year.

The Sun, in its turn, was an emblem of the Supreme Being. He fills the universe with light and warmth, and makes the earth fruitful. He goes forth like a monarch through his dominions; he does battle with the powers of darkness and comes off victorious. To him was the morning sacrifice offered; to him as Ra the litany was chanted; to catch his rays, whether in setting or rising, the temples were carefully oriented. The Sun itself was great enough to require symbols to represent its aspects, dominion and power. Yet the sphinx, while it set forth the unity of the sun which ascends above the equator at the spring equinox with that which went down in the autumn, and of both of them with the great luminary at midsummer, seems to neglect the sun of midwinter.

We look for a symbol which unites all the four seasons of the year, all the quarter signs of the Zodiac, namely the Bull, the Lion, the Scorpion, and the Man. The sun, or the sun's course round the heavens, is like a wheel, and there are four chief spokes. A wheel is actually the symbol made use of in Buddhist countries. There is some ground for believing that the cherubim of the Hebrews comprised in some form all the four quarters, and were in that way an adequate symbol of the Eternal. But in the Bible it seems to be assumed that their form is known; and with the exception of some statements about their wings, nothing is said in the way of description. But in Ezekiel they are four in number, and have each the faces of the bull, the lion, the man and the eagle. They have each four wings also. Their appearance is like that of torches, their rings are full of eyes round about, and when the creatures move they go upon their sides. All this, it seems to me, is descriptive of the starry figures of the Zodiac, in their nightly or their annual revolution. If there were any doubt about this, it should be settled by the succeeding verses, in which the Zodiacal circle is taken as the broad foundation of the vault of heaven, with the throne of the Eternal at the summit.

GEORGE ST. CLAIR.

Most Ancient Name of Deity.

UNDER this title an article appears in the November BIBLIA, over the signature of Logan A. Wood, whose knowledge of sacred and ancient literature is very defective in relation to the subject he has placed at the head of his article. He opens his argument as follows in relation to the use of the name Elohim:

"Is there not a self-evident paradox in giving a plural name to a single person? How can one only God be plural, that is, two or more? Not at all. And the quotations from Isaiah prove it:—'A am the Lord: there is none else. There is no God beside me.'

"There are six or seven sentences like this, all to the same purport—all of which in every part and feature prove positively and conclusively that the name 'Elohim' for God is self-evidently paradoxical, and has no business there."

The writer is evidently discussing and criticising a subject he does not understand—it is paradoxical to him, because he has never made it a subject of special study and research, and knows but little of the *facts* which underlie in the foundations of the superficial surface of his observation and reading. Let us test the value of his contention and the logical merit of his argument.

The names in the passage he cites from Isaiah (45 v. 5) should be read as follows: "I am the *Jehovah*, and there is none else: there is no *Elohim* besides me." Who is the being who uses this language? It is the Jehovah Himself, and this Jehovah declares that is *His* name. And that He also is the *Elohim*, and there is no Elohim besides Him. Jehovah is the one only Elohim, and there is no Jehovah besides him, and no Elohim besides him. The logic of the case is simple and self-evident enough to any intelligent person. It is not what Prof. Renouf says, nor what Mr. L. A. Wood says, but what *Jehovah* says is His name; and if He says that He is also the Elohim, and that there is no Jehovah besides Him, and no Elohim besides Him, then we must accept what He says to be the real and true Names of Himself; or else deny He is the highest

authority, and that Prof. Renouf and Mr. L. A. Wood know His right and true name better than Jehovah does—in reality, Mr. Wood's contention virtually implies either that Jehovah never uttered the words of the above passage, or else that Jehovah did not know His own name.

And on page 234 this writer asserts that the names Jehovah, Jehovih, Elohim and Adonai are Masorite names. He evidently does not know that these names were in existence unknown ages before the Masorites came into existence.

Then again, in the passage quoted from this writer's article, he says: "Is there not a self-evident paradox in giving a plural name to a single person? How can one only God be plural, that is, two or more? Not at all." Here again we see the defect we have already alluded to. The most superficial reader of the Bible is familiar with the names Baal and *Baalim*, the chief male deity of the native Phœnicians and Canaanites. This name has the peculiarity of being used in the plural, and of always having the definite article prefixed by way of distinguished honor and pre-eminence, as is very uniformly the case with the pre-eminent name, "*The Jehovah*."

Then again we have the name Mount *Gerasim*, plural for waste places, applied to the one only place where the promise of blessings was delivered. Everybody knows that the name *Misraim* is plural, and is the name of one of the sons of Ham. To say nothing of the name Eliakim or Jehoiakim the king, and a long list of similar names of plurality applied to single individuals. Yet Mr. Wood contends for its paradoxical absurdity and impossibility.

The difficulty in this writer's case lies in the simple fact that he makes no distinction between a truly personal name and a truly descriptive name and title. Rameses II was the personal name of Egypt's great king, but Pharaoh was a descriptive name and title only. So with the names Jehovah and Elohim.

This brings us to a consideration of the name *El Shaddai*. Perhaps the most notable and palpably erroneous statements of this writer's opinions, put forth broadly and uncondition-

ally, have relation to the use and meaning of this name *El Shaddai*. And it is the significance of this name, and his erroneous interpretation of the Scriptural passage, where this name is used, that he sets aside the names *Jehovah* and *Elohim*, and places *El Shaddai* as the only "True and Ancient Name of the Deity." The passage reads as follows: "And God spake unto Moses, and said unto him, I am the Jehovah. And I appeared unto Abraham, unto Isaac and unto Jacob by the name of *El Shaddai*; but by my name Jehovah was I not known to them" (Exodus vi: 2, 3). And the following is Mr. Wood's interpretation and criticism of the passage:

"This is what God Himself says His name is, and was, and by which He was known to Abraham, Isaac and Jacob. And you see it excludes all the Masorete names, Jehovah, Jehovih, Elohim and Adoni."

This absurd inference is drawn from the passage in face of the fact that the being who makes the above declaration says, "I am Jehovah." And is based upon a misunderstanding and consequent misinterpretation of the last clause, "but by my name Jehovah was I *not known* to them." The true meaning of this clause, and of the two words translated "not known," is simply this, they did not know the import of the name *Jehovah* and its prospective relation to their present and future history and race. We have the same declaration made and nearly in the same words in relation to the second generation which followed the time of Joshua. This is what Judges says of the people: "They buried Joshua and all that generation: and there arose another generation after them, which *knew not Jehovah* (Judges ii: 10), meaning the following generation backslided and followed other gods than Jehovah.

Mr. Wood's erroneous contention that Abraham, Isaac and Jacob did not know nor worship *Jehovah*, and that God was not known to them by any other name than *El Shaddai*, is contradicted by almost every chapter relating the histories of the three patriarchs, Abraham, Isaac and Jacob.

Abraham built an altar and called upon the name *Jehovah*, three times repeated (Gen. xii: 8, xiii: 4, xiii: 18). Jehovah

appeared to him and said, "I am *Jehovah* that brought thee out of Ur of the Chaldees." Is it possible that Abraham did not know the name *Jehovah* after being told the name of the God who had thus addressed him by that name? And subsequently *Jehovah* again appears to Abraham when he is 90 years old (Gen. xvii: 1), and then and there tells him, "I am *El Shaddai*." So that Abraham was familiar with both the names of God, as *Jehovah* and *El Shaddai*. But when he builds an altar for worship he always "calls upon the name *Jehovah*," and never upon the name *El Shaddai*. Again, when he saw God face to face he called the place *Jehovah-jireh*. Why? Because the name *Jehovah* is a name of Providence—He provides under that name. But under the descriptive name *El Shaddai* He is the all-powerful God to accomplish what He plans and provides.

Again, when Abraham sends his servant to provide a wife for Isaac, he makes his servant swear by the name *Jehovah*; and, when he succeeds, the faithful servant bows down to the earth, as an act of worship, "and worshipped *Jehovah*" (Gen. xxiv: 44, 48). So much for the history of Abraham.

Isaac follows Abraham and builds an altar near a well, and there "called upon the name *Jehovah*." And his blessings upon Jacob and Esau were made and given under the name of *Jehovah*.

Jacob also sees his father's God at Bethel, who declares who He is and what is His name. "*Jehovah* said, I am *Jehovah*." And when the vision is closed, Jacob says, "Surely *Jehovah* is in this place." And when the covenant is completed, Jacob's soliloquy is, "Then shall *Jehovah* be my God." And when he closed his covenant with Laban and the pillar Mizpah became a witness, Jacob called Laban to witness, "*Jehovah* watch between me and thee." We have thus passed rapidly down through the historical patriarchial eras of Abraham, Isaac and Jacob, and found that *no altar* was erected for the worship of God under the name and title of *El Shaddai*. And that the worship was uniformly done in the name of *Jehovah* exclu-

sively. Mr. Wood flatly denies that Abraham had any other God than El Shaddai.

"When Abraham journeyed to Egypt, there it was that the Deity appeared to him as El Shaddai (God Almighty), not Elohim, nor Jahve, nor Jehovah, or Jehovih, nor Adoni. This is the work of the Masorite Jews long afterwards" (page 236).

On the contrary, when Abraham journeyed into Egypt (see Gen. xii: 10, 20), it was *Jehovah* that appeared to Abraham, and *Jehovah* who appeared to the King of Egypt, and after afflicting Pharaoh with plagues he made known to him that he must deliver up Abraham's wife. But the name *El Shaddai* never appears in the narrative. Nor did the Egyptians ever worship or ever know of a God with that name, or one that was its equivalent. The reckless statements of this critic is further seen in the fact that Abraham was 75 years old when he went into Egypt (Gen. xii: 4) without son or daughter; but when God appeared to him as El Shaddai he was then in Palestine, (99) ninety years old and nine" (Gen. xvii: 1), or 24 years after he had left Egypt, and thirteen years after Ishmael was born.

El Shaddai is merely a descriptive name or title, and not a true personal name. It means God is all-sufficient. Under the name of Jehovah a numerous progeny had been promised to Abraham, but his wife, Sarah, was barren, and there was no sign of the promise being fulfilled. Therefore God appeared in another character and another name, El Shaddai, and under this august title He announced Himself as an all-sufficient God, able to accomplish His promise, and that no obstacles could stand in the way of the complete fulfillment of all promises.

S. BESWICK.

Hollidaysburg, Pa.

"Der Kampf um Bibel und Babel."

It is well known how by the excavations of the last century the ruins of the ancient cities of Nineveh on the upper Tigris, and Babylon on the middle Euphrates, were raised from a

sleep of many thousand years, and how by the diligent and ingenious endeavors of Assyriology Philology the mute stones and silent fragments became eloquent witnesses of a great past, restoring to our knowledge the history of kings and nations who lived and ruled as far back as 2500 or even 3000 B. C.

Neither the British nor the French nor the American Expeditions had so far directed their attention in any large degree to the residence city of the Babylonian Empire. In order to systematically carry on and complete the exploration of this most important centre of Babylonian life, in the year 1898 "Die deutsche Orientgesellschaft" was founded at Berlin under the protectorate of the German Emperor. In the spring, of 1899, the work of excavation was commenced. The unremitting zeal of Fr. Delitzsch, and the practical genius of Dr. Koldewey, contributed eminently to the success of the undertaking. Important discoveries were made and many inscriptions brought to light.

While German scholars, particularly of archæology, philology and theology, watched the results of the excavations from the beginning with easily conceivable interest, it happened by a comparatively insignificant occurrence that Assyriology became almost the topic of the day among all the educated classes of the German Empire.

On January 13, 1902, under the auspices of the German Oriental Society, and in presence of the Emperor, the above mentioned Professor, Dr. Friedrich Delitzsch, delivered a lecture. Upon special request of The Emperor, on February 1, this discourse was repeated in the Royal Palace at Berlin. It appeared afterwards in print (52 pages), and found a ready sale (our copy is of the thirteenth thousand).

Dr. Delitzsch gave his discourse the characteristic title: "Babel und Bibel." His tendency is to show that not only the merely historical accounts of the Bible are established and corroborated by the newly discovered inscriptions, but that even the religious contents of the Book were dependent on Babylonian culture and religion, and that through the medium

of the Bible also our own religious thinking was intermingled with Babylonian, that is to say with heathen elements and ideas, and therefore in need of constant purification.

These philosophical-religious views, while eagerly approved by the like-minded liberal press, found earnest contradiction from the more conservative parties of all shades.

Among those publications that attack Delitzsch on his own domain, and dispute the correctness of his philological and historical statements, the most principal is Eduard Koenig's "Bibel und Babel," Eduard Koenig, Dr. phil. u. theol., Professor at the University of Bonn (author of "Historisch-Komp. Syntax des Hebr.," "Stilistik Rhetorik, Poetik, komparativ, dargesetllt," etc.), demonstrates by undeniable evidence (as it seems) that Delitzsch reaches his conclusions by operating with very questionable postulations as if they were historically and philologically settled and indisputed facts, that his argumentation often consists in bold conjectures from improved and improvable presuppositions, that the asserted monotheism of the old Babylonians is directly disproved by the inscriptions, etc.

Both publications are fully free from personal invectives.

It must, however, be admitted that Koenig being so much absorbed in disputing philological details does not succeed in setting the real source of D.'s errors in its true light. For even if D. was correct in all these details, his attitude toward the Bible would not be by far the logical consequence of the same. In contrary, these details, accepted without preconceived opinions, would much more confirm the views of the orthodox school. And, on the other hand, even if D. should find himself obliged some day to admit that his explanation of all these details was erroneous, that would not change in the least his attitude toward the Bible. It is the antagonistic principle that lies at the bottom of this and many other conflicts of our day, and it would be an easy but interesting undertaking to show from the history of the last half century how little new discoveries of science, be it of natural, archæological or philological science, had in reality to do with the attitude of the liberal school toward the Bible.

In a supplement of the "*Norddeutsche Allgemeine Zeitung*" appeared on August 3 a recension of Koenig's "*Bibel und Babel*," by Dr. Hugo Winckler.

In a long exordium he charges, in bitter and insinuating terms, the "old school" on the whole not only with indifference but coarse ignorance concerning the subject. That is to begin with. Then he makes the assertion that only Delitzsch's quite unostentatious pamphlet, "*Babel und Bibel*," suddenly changed the general indifference into keen interest. In face of the numerous essays and discourses of Assyriological topics that have appeared in the theol. literature these 30 years, this assertion as it is meant directed against the "old school," would look very strange indeed from any other pen but Dr. Winckler's.

In order to blunt in advance the points of any attacks directed against the scientific exactness of the assertions in Delitzsch's lecture, the recension continues :

"By the opportunity and the scope of the whole discourse it was excluded, as a matter of course, that there should be presented anything of special interest to specialists. To adepts it was certain at the outset that within such a narrow compass it was entirely impossible even to hint at the multitude of questions and difficulties which exist for the science. Only attainable at such opportunities, and, indeed, the only purpose is to create an approximate idea for which points of the respective scientific object the new results are of importance. This the lecturer may accomplish cleverly and well or awkwardly and badly. The critique has therefore the right to examine and criticise such a discourse only on that consideration. It is, however, excluded, that the critic should take the field against the so funded discourse with great scientific equipment."

In view of the book W. is about to criticise this means :

The critic has no right to examine, especially he has no right to examine "with heavy scientific equipment," whether the lecturer does not operate with "questions and difficulties which exist for the science" as with undisputed and indis-

putable truisms, he has no right to ask, whether his principle is right or wrong, his reasoning logical and conclusive; in short, whether he creates a correct conception or a misconception of the issue.

All Dr. Winckler allows the critic to investigate is: Has the lecturer having the task to entertain his audience resp. his readers interestingly on Babel and Bibel, has he performed this task irrespective of the scientific correctness or incorrectness of the substance and argumentation, has he performed it cleverly and well, or awkwardly and badly.

And, indeed, on this consideration Delitzsch deserves all the praise he receives.

His discourse is eminently interesting. He never puts his readers to any inconvenience of hard thinking, his style is light and elegant. Beautiful illustrations adorn the little pamphlet. Paper, printing, the whole getting up of the book is excellent.

In all these respects "Bibel und Babel" can bear no comparison with "Babel und Bibel." Koenig's sketch is a dry, scientific dissertation, his style heavy, paper and printing are poor, illustrations are wanting, the only cut of some cuneiform signs appears indeed as an artless scribbling. Koenig's "Bibel und Babel" would hardly *awake* interest for Assyriological questions as Delitzsch's "Babel und Bible" did. Nobody who *is not already interested* in the issue would take the trouble to study such a dissertation.

But back to Dr. Winckler's recension. A considerable part of the article is taken up by an explanation of some questionable, far-fetched illustrations to Biblical texts, which have no connection either with "Babel u. Bibel" nor with "Bibel u. Babel," but W. is evidently very much in love with these "discoveries" of his own and as "our whole exegesis of the Old Testament is always silent when it comes to the point to really *illustrate* something that is to be explained," these excursus must needs be excused, although the new light that W. in his enthusiasm casts upon the Bible makes things look rather awkward when viewed with the sober coolness of the "old school."

As for the rest the recension is a volley of abuse.

Koenig, like all his colleagues, understands nothing whatever of Assyriologic topics. He does not rely on those books which science (that is Dr. W.) recognizes as of standard value. Koenig quotes among others, C. P. Tiele, F. Hommel, A. H. Sayce, for easily conceivable reasons also F. Delitzsch, *Assyr Handwoerterbuch*, and F. Delitzsch, *Assyr Gramamtik* ("resorts for beginners," says W. sarcastically). He relies upon personal study of cuneiform texts at the Royal Library of Berlin and others furnished by the courtesy of E. A. Wallis, Director of the Egypto-Assyrian Department of the British Museum. But, alas! he also quotes Dr. Hilprecht in the *Sunday School Times*. That has the same influence upon Dr. W. as the red flag upon the steer.

Of course Koenig is not able to read one syllable of cuneiform text. This W. seems to know for certain. Concerning Dr. Hilprecht, some time ago it was only his personal persuasion that this "Charlatan" and "American Humbugger" was not able to decipher one line of cuneiform text.

When we see how liberal W. bestows praise to his own colleagues calling them "Beherrscher des gesamten Materials,"—"masters of the whole material" (in sight of the wagon loads of undeciphered tablets), we are not astonished by the concluding remark of this famous recension :

"If a disagreement originates there where almost all the knowledge is on one side, and on the other again and again ignorance, there the preliminary condition for a successful settlement is wanting."

It is evident that Winckler greatly underestimates his opponents and even more overestimates the exclusive importance of his own opinion and judgment.

C. REINHOLD TAPPERT.

II Mycenæan Town and Cemeteries at Palaio-kastro, Crete.

DURING April and May, 1902, the British School at Athens undertook preliminary excavations at Palaio-kastro. Mr.

Bosanquet was accompanied by the architect of the School, Mr. Heaton Comyn. The plain of Palaiokastros, the largest plain on the east coast of Crete, measures three miles from east to west and two from north to south. It lies north of Zakro, and northeast of Præsos, the sites explored last year by Mr. Hogarth and the British School respectively.

There seems to have been no large settlement here from Mycenæan times until the middle of the nineteenth century; but in that early age it was one of the principal centers, perhaps the capital, of Eastern Crete. The excavations were rewarded by the discovery of a Mycenæan town extending over an area of at least five hundred by three hundred yards, and of cemeteries which throw new light on the burial customs of the earliest inhabitants.

The most conspicuous feature of the plain is a steep, table-topped headland, called Kastri, which juts out into the sea midway along the low, and in parts marshy, beach. In spite of its acropolis-like form it does not seem to have been fortified. The scanty remains on its summit are those of a very late Mycenæan village. Beneath them we found a few fragments of much earlier pottery, including some Kamárais ware. At the foot of Kastri, and sheltered by it from the north, lies a sandy, crescent-shaped bay, the natural harbor of the plain. A small promontory forms the southern horn of the crescent, and from this point southward and westward lie the extensive ruins of the Mycenæan town. A building on the southern promontory, constructed of enormous limestone blocks, may be the "Palaiokastros" which gave its name to the place. The principal ruin field is called Roussolákkos, *the red hollow*, on account of the red earth formed by the disintegration of the Mycenæan brickwork. It is cut in two by a ridge running north and south on which are the earliest cemeteries. The houses near the sea are built on the gravel cliff and are humbler in character and apparently older than those lying inland. One of them yielded evidence of a primary and secondary occupation, fine pottery of the Knossian Palace style being found beneath the higher floor level. Another con-

tained whole vases of the Kamárais style, but nothing Mycenæan in the strict sense.

The largest of the houses which were examined lies inland, in a group of what appear to be spacious upper-class houses; they are constructed partly in the "megalithic" style, characteristic of the Mycenæan homesteads so common in the limestone districts of Crete, partly in regular ashlar masonry; the upper storey, where one existed, was of brick. The plan of this house is perfectly intelligible, and in some respects anticipates that of the Greek house of classical times. The entrance is from a large courtyard into an L-shaped *megaron* twenty-five feet long, the roof of which was supported on four columns placed round a cemented *impluvium*, six feet square. The *megaron* can have had no windows and derived its light almost entirely from this hypæthral opening. Four doorways give access from the *megaron* into other living rooms, one of them containing a sunken bath-room, a reproduction in miniature of those found in the palaces at Knossos and Phæstos. In all thirty-six rooms were excavated here, of which twenty-two lie within the megalithic walls of the original mansion, and the remainder round a second courtyard. The house was originally one-storied. Later an upper story was added in brick, with two staircases leading to it, one of them over six feet wide. This principal staircase ascended to a richly decorated *megaron*; the rooms below it were full of fallen masses of fresco, and of wall-revetments of polished schist; and in one of them there was found a large column base, fallen from the upper floor and lying in the earth some feet above a smaller column base *in situ* in the ground floor. At the time of the construction of the upper story some of the ground floor rooms were converted into magazines. One of them has a plaster floor painted in colors, and a stone bench against the end wall. This and an adjoining chamber yielded over 500 vases. Among the smaller "finds" are a well-preserved tablet inscribed with characters in a linear script nearly related to that of Knossos, a pair of "sacred horns" in stucco, and jars containing wheat and two kinds of pease.

Still more important results were obtained in the cemeteries. Hitherto we were very imperfectly informed as to the method of sepulture practised by the Cretans of the Kamárais period; and graves containing Kamárais pottery were practically unknown. Of the beehive tomb, the typical tomb of Mycenæan times on the mainland, only one example was discovered. It is cut in the clay subsoil and approached by a passage twenty-five feet long. It yielded six late Mycenæan vases and three bronze implements, a dagger, a knife, and a razor. As a rule the Mycenæan inhabitants seem to have laid their dead in small family burial-places near their homesteads. Groups of two or more earthenware *larnakes*, shaped like bath-tubs or coffers with gable-lids, occur in many parts of the plain. These had contained not complete corpses, but bones which were removed from the earth, when time sufficient to decompose the body had elapsed after the original interment. A similar custom still prevails in the island. A still older form of this practice was illustrated by a very remarkable enclosure discovered on the ridge which cuts the town site in two. It is a rectangle measuring twenty-seven feet by thirty-two, enclosed by a wall of rude limestone blocks, and subdivided by similar walls into five parallel compartments, within which were packed skulls, bones, and vases, principally cups. The date of the deposit is given by the vases, many of which are good examples of Kamárais ware, with a brilliant decoration of white and red on a blackground, and by a three-sided seal bearing pictographic characters. There was also an unique series of miniature vessels carved out of marble, steatite, and alabaster, and of earthenware vessels painted in imitation of them. The bones were in heaps or bundles, not laid in their natural order. The skulls had been transported from their previous resting-place with some care, but for the other bones there was no rule; in some cases the heap beneath the skull seemed to represent a complete individual, in others the minor bones were almost wholly wanting. Sometimes the principal bones were formed into a kind of bed on which several skulls were laid. A second and apparently similar bone

enclosure has been discovered and will be excavated next spring, when it is hoped that a physical anthropologist may form one of the exploring party, and report on the skulls found in both season's work. A full account of the excavations, with plans and drawings by Mr. Comyn, will appear in the *Annual of the British School at Athens*, Vol. VIII.

Man.

R. C. BOSANQUET.

The Boston Committee of the Egypt Exploration Fund.

SUBSCRIBERS and local secretaries who read BIBLIA will expect me to notice the revolution announced in the November BIBLIA. *Their interests*, justice, my duty to myself, demand it. Moreover, I cannot reach many of the subscribers in any other way, for a most incomplete roll of subscribers is all I have. Accordingly below will be found a copy of my circular to answer correspondents. I favored placing women upon the committee because they have done so much to advance the cause. Professor Goodwin assures me that he does not know, officially or personally, any cause for the action in London; Mr. Lothrop informs me that he replied to an inquiry last spring from a member of the London committee by writing him of my services for the Fund. Mr. Theodore M. Davis is quoted by me. Mr. Lodge I do not know. I am glad to note that the new curator of the Egyptian department of the Boston Museum, Mr. Lythegoe, is on the committee. For Mr. Robinson I have only blame for causelessly creating such a revolution! A word of explanation to clear the air of possible fog from him on one point. The Vice Presidentship was not a part of "the Boston Office." In the interval from April to October, 1897, I was not Honorary Secretary. Mr. Cotton, anxious to have me exercise some authority as Vice-President, told me to "magnify" that office to make it aid me in the work. It was simply his personal opinion or wish. But in October the committee voted that *only* the Honorary Secretary, Honorary Treasurer, and Secre-

tary constituted the "Boston Office." In trying to give me some cause for his requesting the committee to cancel my entire connection, he actually fell back on this wish of Mr. Cotton to me, although I had previously told him the Vice-President was not an official of the "Boston Office." It is amusing to see Mr. Foster, who so vigorously pleaded for a "clean sweep" of all of us, now renewing his hold on the subscribers by continuing to receive, as Treasurer, their moneys. But I now submit my circular :

THE ROBINSON COMMITTEE OF THE EGYPT EXPLORATION FUND
IN BOSTON.

To Subscribers of the American Branch:

A prominent subscriber asked the Secretary, Mr. J. E. Lodge, for the *causes* of my removal from the office of Vice-President. He officially replied: "Dr. Winslow's connection with the Egypt Exploration Fund was severed by the London Committee for the reason that they believed it to be in the best interest of the Fund. . . . What I have said to you is really all there is to it."

In April, the London Committee reorganized the "Boston Office," consisting only of Honorary Secretary, Honorary Treasurer, and Secretary, but unanimously resolved that this reorganization "shall in no way affect the Rev. W. C. Winslow's position as Vice-President of the Fund." It requested Edward Robinson of the museum to form a committee here. He informed me he had positively declined the appointment. The last of May he gave me the same impression in a remark dropped.

In early June I was notified that my office of Vice-President was also canceled. A letter to me from London stated that *this was done by request of Robinson*. The *cause*, therefore, of my removal, is the dictum of Robinson; the London Committee *did* as he said.

I had named to London, last February, most suitable persons, all subscribers, any two or three of whom would have organized a committee of perhaps a dozen or so, in Boston and New York. I named such as Dean Hoffman, President War-

ren of Boston University, Mrs. Ames (or Dean Ames of the Harvard Law School), Dr. Alexander McKenzie of Cambridge, President Hazard of Wellesley, Prof. John P. Peters, Prof. S. M. Jackson (N. Y. University), Bishop Lawrence, Mrs. Arthur Brooks (sister-in-law to Phillips Brooks), etc.

But, one person, not a subscriber, *alone* was asked by London to form this committee! He was the intimate associate of General Loring, chairman of the Boston Committee, which briefly existed, and retired in 1897 because subscribers so generally protested. Mr. Lane, of the five on that committee, was most hostile to me. He is now appointed. Mr. Foster, so devoted to the interests of the late Secretary and the life-long friend of Lane, advocated a "clean sweep," to include *both* my offices. The three consulted together. The other gentlemen simply accepted Robinson's invitation to go upon the committee. Professor Goodwin, chairman, the one eminent name of the seven, accepted without knowing the various circumstances attached to the reorganization. Three of the seven members were not subscribers; another had recently joined; *three are connected with the museum*; two are now abroad. I now mention two important points: When I asked Robinson for an explanation, his main grievance was that of late I had not secured enough antiquities for his museum; *that other museums fared better*. Now, some years ago, I saw the justice of a *pro rata* plan, *i. e.*, a distribution of antiquities among the museums *pro rata* of the subscriptions to the Fund in their respective localities, and I advocated it. (See my circulars and BIBLIA). The other point is that the Robinson Committee is a Boston Committee, not an American, and their circular intimates, "We shall . . . secure an important share of its [the society's] results."

Mr. Davis did not attend the Robinson meeting. Singularly I was written to from his *dahabeah* in 1897: "From the beginning you have represented the Fund so entirely, that no rearrangement could with justice or propriety be made without your knowledge, or without you in your original office [at the head]." He then signed the petition that I, not Loring, be chairman of the Boston Committee

"What I have said to you is really all there is to it"—is this not disingenuous in answering the question what caused my removal as Vice-President?

The full causes leading up to the reorganization of the American Branch are not given here; they are known to several eminent local secretaries and members, who are convinced that propriety and justice are on my side, and that I was right in stating to the London Committee either that my authority as Honorary Secretary must be maintained, or I appoint the office secretary; or, that there must be a committee here. 'Look out who captures that committee,' said Dr. Hayes, Ward, of the *Independent*, to me last spring. I know nothing of furtive methods in all my labors for the Fund (1883-1902)—only open, honest, manly dealings and ways.

A statement why I could not try longer to conduct* the affairs of the office of the American Branch may yet have to be made. For the cause of the Fund, I hope not. I needed

*Sir John Fowler, President, to the editor of BIBLIA, February 14, 1897: "Not a single member of the London Committee would wish that any arrangement should be made in America which had not Dr. Winslow's entire approval."

Sir E. M. Thompson, presiding at the annual meeting, November 10, 1897: "The London Committee (is) ever anxious that the American Branch should be administered in accordance with the wishes of American subscribers."

Honorary Secretary J. S. Cotton wrote to Dr. Winslow, April 23, 1897: "I must assure you of the good will which all the members of the Fund in England entertain towards you for your single-handed and enthusiastic services for the prosperity of the Fund in the United States, dating from the first organization under Miss Amelia B. Edwards. In particular I wish to convey to you my absolute conviction that the London Committee never contemplated, and never will contemplate, any arrangement by which you will cease to be Vice-President."

The official circular of the London Committee in 1899 states: "From its foundation, the Egypt Exploration Fund has received large pecuniary support from the United States, chiefly through the enthusiasm and energy of the Rev. Dr. W. C. Winslow of Boston."

Two extracts furnish a keynote to the troubles which have led up to the formation of a committee in Boston. President Evans wrote to me of the Secretary, November 23, 1901: "Mrs. ——— appears to me to entirely misapprehend her position." Honorary Treasurer H. A. Grueber, the official oldest in service, wrote to me of her, on January 27, 1902: "Her game is to minimize your authority, and finally to crush you."

respite from the toil of nineteen years ; I did not seek for a place on any committee formed here ; but my honorary post of Vice-President was voted from me because Robinson wished me removed from both my positions. A prominent subscriber, the Rev. —, writes to me forcibly : "This is a more egregious blunder than that of 1897. If the London committee were desirous of offending the American subscribers, they could hardly have chosen a more effective method. It does seem essential that the subscribers generally should know the affront which has been put upon them in the indignity showed to you."

Respectfully yours,

(REV.) WM. COPLEY WINSLOW,

*Founder of the American Branch, E. E. F., and its
late Vice-President and Honorary Secretary.*

525 Beacon Street, Boston.

November, 1902.

Palestine Exploration Fund.

BEING absent from home at the time of writing, I will not refer at present to our work now being actively prosecuted under the wise care of Mr. Macallister in Palestine, but will remark upon the apparent contradiction between the Biblical history of the use of the precious metals and the story told in regard to them by the Museums of Northern Europe. If we examine the large and skillfully arranged collections in Stockholm, Copenhagen, and other northern cities, we find clear evidence of the well defined periods of the rude stone implement, the polished stone implement, and the later use of copper and iron. What gold and silver the Scandinavians had seemed to have come to them from without, and they certainly had but a scanty use of either and little, if any, ability to work them.

On the other hand, in the very beginning of Genesis we read of the gold that was good, and we soon came upon transactions in silver, and we learn that gold and silver were so

plentiful in Egypt that the Israelites could and did obtain a considerable quantity of the metals and made use of them in connection with the furniture of the tabernacle. In Solomon's time silver was so common as to be of little value, gold was much employed, and two large columns of copper were cast in the valley of the Jordan to support the porch of the Temple. The same supply of gold and silver and use of them seems to have been characteristic also of the Babylonians and other Oriental nations.

Of course this does not mean that they used gold and silver coined into money as we do, for the use of metals for this purpose was by weight until a comparatively late date. In the time of the Maccabees the Jews first had a rude coinage.

But gold and silver were certainly known in the Levant almost from the beginning of human civilization which has left its traces. This is not only the general teaching of the Scriptures, but the second chapter of Daniel contains an account of the great image seen by Nebuchadnezzar, having its head of gold, its breast and arms of silver, its belly and thighs of copper, its legs of iron and its feet of clay. The interpretation of this vision given by Daniel applies it to the history of that King's single life, but the general interpretation has been to the effect that the stone which smote the image is a type of our Lord bringing to an end previous ages of moral decline. In harmony with this interpretation the ancient poets Hesiod and Ovid speak of the ages or periods which they name from gold, silver, copper and iron, and leave no doubt of the accepted traditions of their day.

Just now, too, comes Professor Flinders Petrie with his account of finding rich gold ornaments in Egypt in tombs of the age of stone implements. In this connection we can think how gold may be found without mining for it, how ductile it is, and how supremely attractive to man ; and we can see that in countries where gold might be found in nuggets or among the sands it would certainly come into immediate use for the purpose of personal adornment.

What then shall be said of the seeming contradiction be-

tween the museums of Cairo and Copenhagen? Shall we dogmatize and say on the one hand that all nations had their gold and silver ages with such moral conditions as are assigned to Orientals in the Scriptures and by the old poets? Or shall we dogmatize on the other hand and say that no nations could have had ages of gold and silver until they had passed through all the other periods. It seems to me that we must recognize, on scientific data as well as for other reasons, that the Orient has had a somewhat different history from the Occident, and thus we do no violence to any source of information. If this be the true view all discoveries will confirm it. We shall not only find Crete enjoying its copper age and then losing its prosperity as iron came into prominence with the Philistines and others, but we shall be able in due time to arrange the discoveries of minerals buried in ancient cities somewhat as we are now able to arrange the periods of the age of clay or pottery by the manner in which the clay was worked and ornamented.

I merely throw out this suggestion, which has been in my mind for some time, but which cannot now be supported by definite citations of the opinions of others.

THEODORE F. WRIGHT,

Hon. Sec'y for U. S.

42 Quincy St., Cambridge, Mass.

CONTENTS of *Man* for November: Right-Handedness and Left-Handedness. Abstract of the Huxley Memorial Lecture for 1902, D. J. Cunningham—A Mycenæan Town and Cemeteries at Palaïokastro, R. C. Bosanquet—Remains of Animals found in the Dictæan Cave (Crete) in 1901, W. Boyd-Dawkins—Prehistoric Egyptian Carvings, W. M. F. Petrie—Note on some Measurements of Eskimo of Southampton Island, J. F. Tocher—The Use of Diagrams, W. M. F. Petrie and A. Thomson. Mr. Bosanquet's article appears in this number of

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Archæological Notes.

Bulletin of the American Geographical Society, October: The Forest People of British Guiana, Jas. Rodway—The Railroad of Mecca—The Valley of the Upper Euphrates, and its People, Ellsworth Huntington—The Uganda Railroad—Discoveries in Central Asia and Tibet.

The expedition to Central Asia and Tibet, sent out in the spring of 1899 by the Russian Geographical Society, under the command of Captain P. K. Kozloff, has accomplished very important results. The geographical discoveries relate (1) to the Chinese or Mongolian Altai, the great mountain chain extending across western Mongolia from Siberia far towards China; (2) to the Gobi, between the eastern part of the Southern Altai and the northern frontier of China; and (3) to the eastern part of Tibet, known as the Kam.

Distinctive features of the expedition were: the sending out of separate excursions from the main body of the caravan, thus widening the domain of exploration; the maintenance for fifteen months of a meteorological station in eastern Tsaidam (northeastern Tibet), the first time that such work has been done in Central Asia; and the study of the depths, flora, and fauna of Central Asian lakes with the aid of a canvas boat.

The Altai were explored both on their northern and southern sides. It was found that the part of the mountains lying to the west of Kobdo (about 92° E. Long.) are high, and contain masses of glaciers and snow-clad peaks. These mountains have abundant precipitation and extensive forests. To the east of Kobdo, however, the mountains rarely reach the snow-line, and, owing to the dry southern winds from the Sungarian desert and the Gobi, have few forests and Alpine meadows, though the Mongols here raise many sheep, cattle, horses, and some camels.

The Gobi desert was crossed in three directions by various expeditions led by Kozloff and his companions Ladyghin and Kaznakoff. They found the Gobi very different from the descriptions usually given of it. The Gobi has often been represented as a flat land covered with sand and having no

mountain features except in its western part. The northern part of the Gobi, however, for about 200 miles southward, is crossed from east to west and from northwest to southeast by mountains and ranges of hills, among whose valleys Mongols, with their herd of camels, are occasionally found. This part of the Gobi is easy of access, and is crossed by many routes provided with wells containing sweet or slightly brackish water. The central part of the Gobi is hilly in the northern portions and sandy in the south. It was crossed successfully by Kaznakoff with the assistance of the Mongols. The southern part is a barren desert, covered with sand. Here all the riding horses died for want of grass.

The third field of exploration was the Kam, as the little-known and mountainous eastern part of Tibet is called. Being under the influence of the monsoons from the Indian Ocean, it is rich in rainfall, which feeds the mighty rivers that have their source on the plateau. Great ranges of snow-clad mountains, with many lower ranges and deep river valleys, and narrow gorges between them, characterize the Kam. Further west, where the surface of the plateau becomes even higher, it is less mountainous, the dryness of the climate progressively increases, and grass is supplanted by a gravelly desert.

On the road to Tsamdo the party was attacked by a military detachment of Tibetans, who were repulsed after a sharp fight. Representatives of the Lhasa authorities, however, implored the Russians not to enter the monastery of Tsamdo, which is one of the great sanctuaries of Tibet. The explorers accordingly turned east and wintered in the warm, wooded valley of the Ra-Chu, a tributary of the Mekong. Here meteorological and astronomical observations were made, numerous specimens of the flora and fauna were collected, and many materials relating to the history and ethnography of the Tibetans. The country was explored as far eastward as the monastery Derghe-gonchen.

The population of this part of Tibet is partly settled and partly nomad. The settled inhabitants have their houses and

farms in the valleys and gorges, where they grow cereals up to an altitude of 12,000 feet. The nomads pitch their black tents in the region of the Alpine meadows, whose upper limits are some 3,500 feet higher than the limits of the agricultural zone. The settled population, living better than the nomads, occupy houses of small logs or wickerwork covered with clay, usually two to three stories in height—the lower floor for the cattle, and the others for the inhabitants, and also for grain and hay storage. The dress of both sexes is sheepskin, though in summer the richer folk wear a sort of woollen dressing gown. They practice polyandry, several brothers often taking one wife.

The work of the expedition included about 8,000 miles of survey, forty determinations of geographical positions, daily meteorological observations, many photographs, and very rich natural history collections, which are now being studied by specialists in St. Petersburg. The fullest reports on the work of this fruitful expedition, excepting those in the *Izvestiya* of the Imperial Russian Geographical Society, have appeared in *Petermann's Mitteilungen* (1901, pp. 90, 160, 182, 205, 237, 260; 1902, pp. 137, 163, 184), and in *The Geographical Journal* (Nay, 1902).

REV. A. FORDER has an interesting article in the November *Biblical World*, entitled "The Tombs of the Ancients." The study of these tombs is founded upon many journeys of the writer through Palestine and Syria. Says Mr. Forder:

The most frequent way of disposing of the dead seems to have been to select a solid mass of rock suitably located—not difficult to find in Palestine or Syria. Chambers were then cut, and along these, niches and receptacles for the bodies were hollowed out. Around Jerusalem there are fine remains of such work, the best being the Tombs of the Kings, near the Damascus gate, and the Tomb of the Judges, still farther north. At the low entrance to the former is yet to be seen a rolling stone by which the entrance to the tombs could be closed. Once inside, candles are needed, and one may pass

from chamber to chamber; shaft and shelf tombs are visible on every side, all hewn from the solid rock. The Tombs of the Kings have places for sixty-one bodies. The different chambers bear distinct traces of having once been closed by properly fitted stone doors. These catacombs or vaults were known, according to Jewish tradition, to be tombs as early as the fourteenth century, and they were sometimes thought to be the royal burial-place of the early kings of Judah, from which tradition they are still called the "Tombs of the Kings."

The Tombs of the Judges are somewhat different, and are not complete. The entrance is through a small ornamented portal into a vestibule twelve feet wide. Connecting with the vestibule are four chambers, with shafts, niches and shelves which could receive sixty bodies each in separate apartments. These chambers are assigned by tradition to the members of the Jewish courts of justice, and are still held in great veneration by the Jews, who constantly visit them. The amount of labor necessary to cut such tombs out of the solid rock must have been considerable; the work was probably done by slaves. Rock-hewn tombs abound all through the land, and much of interest could be written about them.

In the Hauran and at Palmyra a still different kind of burial was customary. Here we see what was probably the mode in the third and fourth centuries of our era. Instead of digging underground, these ancients erected high towers in which the bodies of the dead were placed. These towers varied in size, according to the number of families who wished to use them, or according to the population of the communities. These structures were built of solid blocks of stone, and could be enlarged from time to time. In the existing remains of these towers to-day several hundred bodies could be stowed away. The chambers were arranged in stories, the ceilings of each being finely carved; and frequently they were ornamented with busts of the persons buried in them. Shafts ran from bottom to top, and these contained shelves made of thin slabs of stone, on which the bodies were placed. Many of these

shelves still hold mummy clothes and bones. Well erected stairways led from story to story.

At Palmyra I saw some underground chambers of fine dimensions, elaborately decorated in colors and mosaics. These burial rooms contained the names and likenesses of those buried there engraved on walls of white plaster. Most noticeable of all were some very fine white marble sarcophagi of extraordinary size. On each of these was carved a representation of the family, the father of which was buried in this splendid tomb. In one chamber I counted not less than nine of these beautiful sarcophagi, waiting for some one to bring them out into the open and thus give people an opportunity to see how the dead were honored by the Palmyrenes about 300 A. D. A gigantic column fifty-eight feet high, standing on a pedestal, bears an inscription in Greek and Palmyrene of the year 450 Seleucidan era (138 A. D.), erected in honor of a family named Alilamos which was buried near by.

Yet another kind of tomb bears testimony to the desire of the ancients to perpetuate the memory of their departed. It is the monolith, of which I may mention two instances. That known as the "Tomb of Absalom," in the valley east of Jerusalem, is hewn out of the solid rock, the substructure being nineteen and a half feet square and twenty feet high. The finely modeled superstructure is visible above the rubbish which surrounds it to a height of forty-seven feet. The Jews of to-day on passing the tomb throw stones and pronounce curses against it because of Absalom's treatment of his father David. Whether the monument goes back to the time of Absalom, and is in fact his burial place, is an archæological problem.

The so-called "Tomb of Rachel," which stands on the west side of the road between Jerusalem and Bethlehem, is another of the few old monuments marking the last resting-place of those who were highly revered by the ancients. In this monument, which has features of its own, the burial place is under the dome. On special days the Jews go in large numbers to visit the graves of "their mother Rachel." For many cen-

turies the place was marked by a pyramid of stones. It is uncertain (*cf.* 1 Sam. x: 2) whether this can be the actual place of Rachel's burial.

Perhaps the most remarkable rock-hewn tombs are to be found in the ruined city of Petra, in Edom. They probably take us back to the second and third centuries A. D., when Petra flourished under Roman rule. Although the rocks are of somewhat soft consistency, the elaborate elegance with which they have been chiseled must have required extraordinary perseverance. Far above the ground in every direction are seen entrances to tombs now inaccessible. The grandest of these rock excavations is that known as the "Three-Storied Tomb," in which each of the two upper stories is adorned with eighteen Corinthian columns. The interior of these is plain, the walls containing niches and shafts for the reception of bodies. Pyramidal tombs are to be seen on every hand.

The tomb of Aaron, on Mount Hor, is no doubt of great antiquity. Placed on the summit of the mountain, few modern travelers ever see or visit it. It is a large structure of roughly hewn stones. Hither come Arabs from everywhere to offer their sacrifices and to ask the help of the prophet in time of need or trouble. The place is in charge of an old man styled the "servant of the prophet." To him is given money to keep the tomb in repair.

THERE is an old tradition that the so-called treasure dome of the Jami el Kebir mosque in Damascus contained a number of valuable manuscripts relating chiefly to early Christian times. After years of persuasion, says a Vienna correspondent of the *Paris Messenger*, the Sultan was induced to allow the opening of the dome, which had remained closed and carefully guarded for centuries, experts having assured him that there were no documents in the collection affecting the Mohammedan religion. The manuscripts discovered in the dome were sent to Constantinople, where it was found that they included a number of fragments of the Old and New Testaments in the ancient Syrian language and characters, together with frag-

ments of a translation of the Old and New Testaments in the dialect of Syra-Palestine. Among the latter was found a translation of St. Paul's epistles into a dialect which was spoken at the time of Christ. There were also fragments of the Pentateuch in the Samaritan language, a translation of Psalm lxxviii, in Arabic, but written in Greek characters, dating from the eleventh century. It is now reported from Constantinople that the manuscripts have been handed over by the Turkish foreign ministry to Baron Marschall, the German ambassador, by order of the Sultan for a more thorough scrutiny in Berlin.

To "The Zoologist" R. C. J. Swinhoe contributes some important notes on prehistoric man in Burmah. It will be remembered that in 1894 Dr. F. Noetling announced in the Records of the Geological Survey of India the discovery in a bed of ferruginous conglomerate at the oil fields of Yen-angyoung of worked flints in association with the remains of *Hipparion antilopinus* and *Rhinoceros perimensis*, thus carrying back the existence of man in that country to the older Pliocene or upper Miocene. A year later R. D. Oldham expressed the opinion that in the first place the flints are not confined to the ferruginous conglomerate, and secondly that they are not chipped by man. As the result of a recent visit to the locality Mr. Swinhoe confirms Dr. Noetling's view that the chipped flints, and likewise certain faceted bones are the works of men's hands; but on the other hand, he regards them as of the Palæolithic Age, the place where they were found being apparently a workshop of that period.

EDWARD W. AND CLARENCE H. CLARK, of Philadelphia, have subscribed \$100,000 to found a professorship in Assyriology at the University of Pennsylvania. The Messrs. Clark have been among the largest subscribers to the Babylonian expeditions of the University of Pennsylvania for the last fourteen years. The success of these expeditions has led them to endow this professorship.

The trustees of the University have accepted the gift, and have named the chair "The Clark Professorship of Assyriology." Dr. H. V. Hilprecht will be the first incumbent.

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This Society was founded in 1883 by Amelia B. Edwards, R. Stuart Poole and Sir Erasmus Wilson; the American Branch, now the national representative of the Fund, being formed late that year, by William C. Winslow. Its discoveries and other labors in Egypt relate to the settlement of obscure questions of the highest importance, touching the pre-pyramid and pre-historic times, the "Hyksos" conquest, and the origin and growth of language, science, industries and arts. They relate to Biblical sites, New Testament corroborations, hitherto unknown classical writings of the great authors, and the life man led in remote as well more particularly in Ptolemaic times. The results from the explorations appeal to every department of learning, and are of universal interest. The books are popular as well as scholarly, and the illustrations will delight every tourist upon the Nile that appreciates the monuments and the scenery.

Three distinct departments of the Society perform its work in the field, and each publishes its annual volume; besides which the Archæological Report, an artistic brochure, summarizes and reviews all discoveries, and all published in Egyptology for the year. In the chief department, that of the FUND itself, the sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; most important chapters in the history of Greek art and Greek epigraphy have been recovered; Ahnas, the Hanes of Isaiah, has yielded interesting monuments; Tell Basta, the Pi-Beseth of the Bible and Bubastis of the Greeks, has afforded ruins of secular significance.

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and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archaeological richness of the soil of Egypt.

THE ARCHAEOLOGICAL SURVEY OF EGYPT.

The Archaeological Survey of Egypt, organized as a special fund in 1890, is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward. The tombs of Beni Hasan and El Bersheh have now been scientifically surveyed, and their scenes and texts copied with absolute accuracy and in fullest detail. The pictures of life, "as it was," 2500 B. C., are historically of great value.

The Archaeological Institute of America passed a vote indorsing this work.

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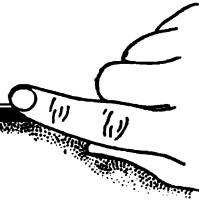
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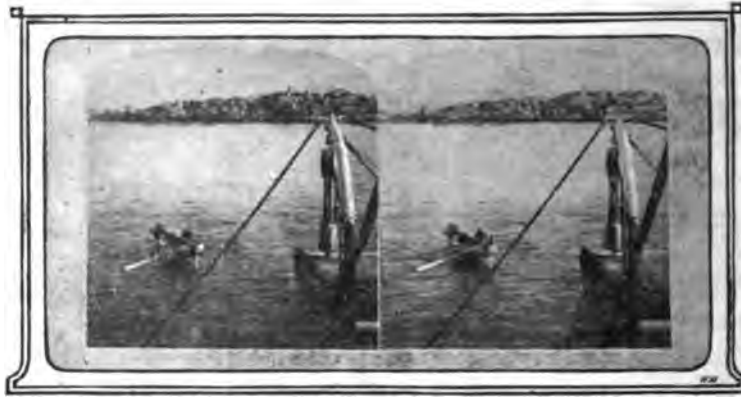
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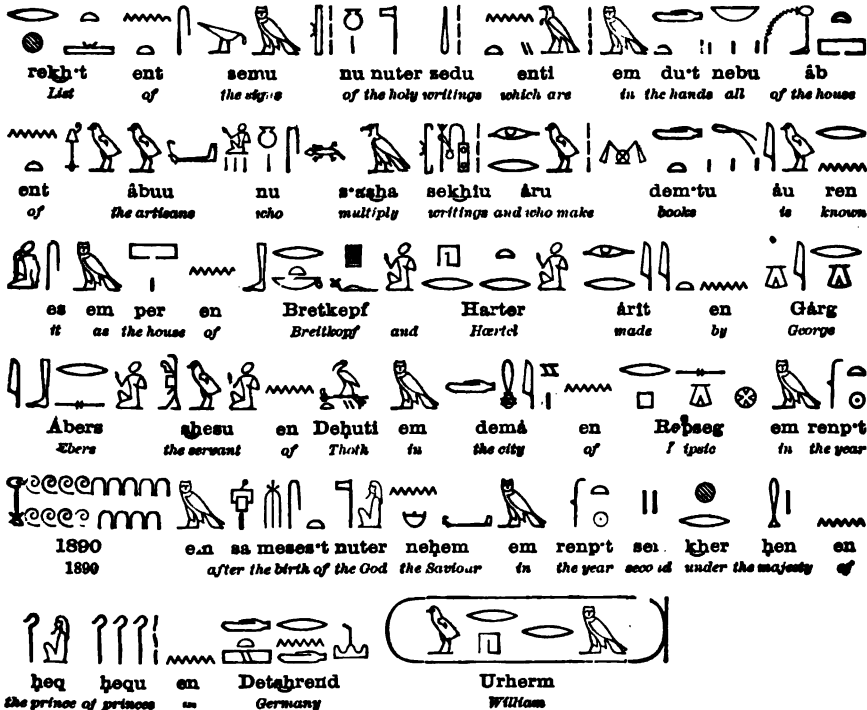
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No. 10

Additions to the Epigraphical Evidence for Vespasian and Titus.

THE sixteenth volume of "Cornell Studies in Classical Philology" is a work of Mr. Homer Curtis Newton upon the "Epigraphical Evidence for the Reigns of Vespasian and Titus." Any student of ancient inscriptions will be able to appreciate the erudition and care which have been united to produce this most valuable historical treatise; and it is to be hoped it is only the forerunner of similar collections for other imperial reigns.

In the preface the author says "undoubtedly there are some omissions;" but, if so, they are very few. The accident of my having for some years searched for texts of Vespasian and Titus with the object of collecting any of these relating to the Jewish War, renders it possible that I may possess copies of a few texts that have escaped Mr. Homer Curtis Newton's notice, and there are others published later than when his corpus was completed. The following inscriptions are the result of my notes and are offered with the hope that Mr. Newton may wish to incorporate them in his second edition.

It is to be regretted that he does not include numismatic

texts. These are very numerous for the reigns he has selected and are almost all of historical value. By the addition of these, inserted chronologically, a complete epitome (otherwise than from literature) of the period could be provided.

It is probable also that future collections of the kind will be compelled to include, because of their number and importance, a reference to the receipts and legal documents upon Egyptian papyri and ostraca. For instance, in Vol. II of the "Oxyrhynchus Papyri" there are 21 records dated in the reigns of Titus and Vespasian. As a specimen of their interest for such a purpose as Mr. Newton's of these relics, No. 289 may be mentioned. It is a list of taxation accounts from A. D. 65 to 83, so embracing the years 68 to 70. Vitellius, however, is ignored, and A. D. 69-70 is called II of Vespasian.

JOSEPH OFFORD.

Member of the Society of Biblical Archæology.

INSCRIPTIONS

Inscription found at Chester, in 1900, of A.D. 79:

IMPerator VESPasiano VIIIITo IMPeratore CONSu-
libus CNAeo IVLIO AGRICOLA LEGato AVGGusti PRO-
PRAetore.

Text discovered at Sorrento, of A.D. 80; see *Notize degli Scavi*, 1901, p. 363. It alludes to the earthquake at the time of the destruction of Pompei in A.D. 79:

IMP ♀ TITVS ♀ CAESAR divi VESPASIANI ♀ F ♀
VESPASIANVS AVG PONT MAX TR POT ix imp xn Cos
iix CENSOR P.P. HOROLOCium cum suis ORNAMENTS
TERRAE MOTIBVS conlapsum restituit

See *Cor. Ins. Lat.* X, 1461, for similar text

Upon a Vase found at Arezzo; see *Revue Archéologique*, 1901, p. 467.

IMP VESPASIANI (Fig. of an Eagle) SVB CVRA CAL
ISTI. AVGGusti Liberti PROCuaratoris Fecit AIMEVS ANT.

Inscription found in Bithynia; see *Bulletin Correspondence Hellenique*, 1901, p. 39, almost duplicate of *Cor. Ins. Lat.* III, 6993.
IMP is omitted to Titus, and his tribunician power is added:

IMP(erator) CAESAR VESPASIANVS AVG(ustus)
P(ontifex) M(aximus) TRIB(unicia) P(otestate) [VIII]
(im)P(erator) XIIIX [p(ater) p(atriciae)] CO(n)S(ul) IIX.
DESIG(natus) IX T(itus) IMP(erator) CAESAR AVG(usti)
[f(ilius) TRIB(unicia) P(otestate) V[II] CO(n)S(ul) V[I] desig-
(natus) VII].

From a monument at Tell el-Ashari, in the Hauran, Syria; see
Canneau, *Quarterly Statement, Palestine Exploration Fund*, 1902,
p. 21.

[ὑπὲρ τῆς αὐτοκράτορος] τοῦ Τιτου Φλαυιου Ουβε]ρ]σ[ιανου]
σεβαστου σφ]ηριον Ἀπολλ(οφω)ν[η Δι].

"For the health of the Emperor Titus Flavius Vespasianus
Augustus Apollophanes, son of Diogenes, the father of the city, has
set up this altar at his own expense, out of piety to Jupiter most
high."

Texts of soldiers from Amwas, Nicopolis, in Judea, almost
certainly of A.D. 68 to 70, during Jewish War. *Revue Biblique*,
1897, p. 131:

C. Vibius Firmus miles legionis quintae Macedonicae
centuriae Pollionis Beneficiarius. militavit annis duodeviginti.
vixit annis quadriginta. hic situs est. Saccia Primigenia coniugi
suo faciendum curavit.

Also *Revue Biblique*, 1898, p. 270:

Lúcius Sabinius Amasio miles legionis V Macedonicae .
centuria stimini annorum XXV militavit.

Texts from Gerasa, probably of soldiers engaged at its capture
by L. Annius, General of Vespasian, A.D. 68. *Revue Biblique*,
1900, pp. 432 and 434:

Jul . . . Val . . . Tenes Optio Ala I Thracum Augusta.

The same site:

(Υπὲρ τῆς . . .) Σεβαστ(ῶν) σωτηρίας Φλαυ(ῶν) Μακερ(. . .)ου;
Ἀπόλλωνα τῇ πατρίδι ἀνέθη χεν.

Text of Flavius Macer.

Another:

τ Φλ Φλάχχ(ου) Φλάχχου υἱὸν Κυ(ρίνα) Κερσιλοχον.

Of Titus Flavius Cersilochus.

On a temple at Kom-Ushim. See *Fayoum Towns*, p. 33:

Ὑπὲρ Αὐτοκράτορος Καίσαρος Οὐεσπασιανου Σεβαστου καὶ τοῦ
παντος αὐτου οἴκου πνεφερῶτι καὶ πετεσεύχῃ καὶ τοῖς συννάοις θεοῖς
μεγίστοις τὸ ἱερὸν

ἡγουμένον ἀ(γα)θη τυχη ἐπέφει

Papyrus receipts given in *Fayoum Towns* present, among others, the following :—

"11th year of the Emperor Caesar Vespasianus Augustus, the 7th of the month Sebastus, at Euhemeria."

"10th year Imp Caes Vespasianus Aug. Germanicus" (A.D. 78), and on the reverse a receipt for the "3rd year Imp Titus Vespasianus" (A.D. 80, 81).

The inscription of Cogidubnus, local king and Imperial Legate in Britain, is probably of Vespasian's time. See Scarth, *Roman Britain*, p. 242.

In the *Athenæum* of August 9, 1902, Dr. Lanciani gives a new text from the gardens of Sallust inscribed upon a lead pipe: "This pipe has been laid by order of our Emperor Vespasian, under the care of his freedman Callixtus."

Annual Meeting of the Egypt Exploration Fund.

THE annual meeting of subscribers to the Egypt Exploration Fund took place in London on Friday, November 7, in Burlington House, and had especial interest for the numerous American subscribers to the Fund, inasmuch as Sir John Evans, President of the Society, was able to announce the formation of a general committee in Boston. This year in America is also marked by some prospect of extending the interest in the Fund to Colorado.

The report of the Treasurer, Mr. Grueber, of the British Museum, was encouraging, and the proceedings were rendered especially interesting by the two addresses of the President and of Prof. Flinders Petrie. Sir John Evans began his address with a warm tribute to the late Mrs. F. Llewellyn Griffiths, well known in America as the close friend of Miss Amelia B. Edwards, and as a remarkable worker in the field of Egyptology, most especially, perhaps, as the author of the "Atlas of Ancient Egypt." Dr. J. H. Gladstone and Mr. Abraham Haworth were also spoken of as among the generous supporters of the Fund removed by death. This chronicle of losses was closed by a tribute to the services of Gen. Charles

G. Loring of Boston, and of the Rev. E. A. A. Hoffman of the Episcopal Theological Seminary in New York.

In reviewing the year's work, Sir John first dealt with Professor Petrie's discoveries among the Royal Tombs and the Temenos of Osiris, at or near Abydos. The results, published for the most part, yielded one more name to the list of kings before the First Dynasty; and many worked flints of various shapes had gone to illustrate this prehistoric period in the museums of England and America. A special extra publication detailing work carried out by Messrs. McIver and Mace at El Amrah and Abydos was also announced, and the great activity at present displayed throughout the civilized world in matters Egyptological was pointedly dwelt upon. Next, Sir John spoke of the Archæological Survey, and of Mr. Davies' fac-simile work, which has this year supplied important omissions in and given connection to the scene of the tomb of Merry Ra, the largest and finest in the northern cliff near Tell el-Amarna. Mr. Davies also visited Thebes, and secured a complete record of the important tomb of a Theban magnate, Aba. This tomb, and the small ones of the southern group, are the subject of the first volume of Deir el-Gabrâwi, in the publication of the Survey. The second volume will give the remaining tombs, identifications by an expert (Mr. Boulenger) of the fishes there sculptured, and a chapter by Mr. Crum on the Coptic *graffiti*. This will clear the docket of the Survey. Its next year's memoir is "already far advanced," and of exceptional interest because of its display of "the art of the heretic period in all its strangeness." A strong appeal for more adequate support for this department of the work was then in order.

Sir John next turned to the labors and publications of the Græco-Roman Branch, adverting to the large volume of Tebtunis Papyri just placed in the hands of subscribers as representing their subscriptions for the years 1900-'01 and 1901-'02. "We are indebted," he said, "to the University of California, which provided the funds for the excavation, for the necessary number of volumes (at an agreed price) to

supply our subscribers." These papyri were obtained from the wrappings of mummified crocodiles disinterred at Umm el-Baragât in the Fayôûm, and Drs. Grenfell and Hunt enjoyed the help of Mr. J. G. Smyly in their decipherment. The documents ranged from 120 to 90 B. C.—a few coming down to B. C. 56. There were three fragments of anthologies or epigrams, and an extract from the second book of the *Iliad* (eighty lines); but the bulk of the volume consisted of political and economical documents of the later Ptolemaic period, ordinances of Euergetes II. and Soter II., official letters and local petitions. Of these last, one concerned a burglary by which a robe and tunic belonging to the petitioner's mother were feloniously appropriated. They were valued at one talent, 4,000 drachmas, and at 4,000 drachmas. "Strange as it may seem, there were dining-clubs in those days, of the accounts of which portions are forthcoming. The members at each dinner were usually about twenty in number, and each paid 100 drachmæ, exclusive of wine, bread, and garlands. The names of the guests, usually about four, are given on a separate list." Finally, after a reference to Appendix II., with its conclusion that, for the second century B. C., the accepted view that the ratio of a silver to a copper drachma was 120 to 1 must yield to a ratio varying from 500 to 1 to 375 to 1, and, after intimating that this newly established ratio would make the petitioner's valuation of his mother's stolen attire a less exorbitant one, Sir John offered his congratulations to the learned decipherers of these papyri. It may not be amiss to advert here to the circumstance that the generous American subscriptions to the Fund have not been at all proportionately given to the Græco-Roman branch. The value of these papyri to classical learning is so great that it seems not unreasonable to expect those interested in the classics to come forward generously in the future.

The third volume of the *Oxyrhynchus Papyri* was announced for publication in July next; it will contain portions of two odes by Pindar, a large fragment of Menander's "*Kolax*," two mimes, one partly in verse, a fragment of the "*Cesti*" of

Julius Africanus concerning a MS. of Homer's *Odyssey* found by him in Palestine, a fragment of Plato's "*Gorgias*" and of the "*Iliad*," and also a fragment of Baruch's "*Apocalypse*" in the Greek original, now first brought to light as the source from which the current Syriac version is derived.

On the subject of the building up of the history of the early dynasties, "few perhaps realize," said Prof. Petrie in his address, "that what is quoted now as a matter of course in the order of the kings was entirely brought to light only two years ago in '*Royal Tombs*.'" Scarcely a single conclusion had been modified in the two succeeding years which had built up so much more. The main work of last winter was "the reading page by page the successive levels of the early town of Abydos." An exact continuity between the end of the prehistoric age and the beginning of the 7,000 years of written record had been determined entirely as the result of archaeology. Our knowledge had gone through four stages: gold-hunting, art-hunting, inscription hunting, and archaeology-hunting. Each stage had been despised as foolishness by those which preceded it, each in its turn had shown a wider interest, a greater importance in the remains of past civilization.

For the coming year's work there was the great site of the oldest Abydos temple, cleared as yet only down to the Eighteenth Dynasty level. The two or three yards of accumulations now left must contain older remains of the temples rebuilt by earlier kings. A series of temples had left their marks, and, he said, the goal sought after was the Temple of the First Dynasty kings on a site which is under the water level until late in the spring. It would be necessary to do the costly work of removing all the upper layers in order to dry the soil below, and finally to work, perhaps, under water.

Two immense Twelfth Dynasty tombs found last year would have to be cleared out. Here the lavish care of the work was attested by red granite sarcophagi of vast size, and hundreds of square yards of polished quartzite, which Mr. Petrie had actually seen in one of them. We might hope for

fine objects from these passages and chambers. Also, the excavations of the large fort of the Old Kingdom and of the great cemetery of Abydos was by no means yet completed. So large, indeed, was the amount of work that the committee had agreed to join more workers together, and, he said, "we go out this year a much larger party of united workers than we have ever had before." Mr. Hugh Stannus, a skilled architect, Mr. Currelly, Mr. Rawnsley, and Mr. Ayrton were each to take some part in charge. Miss Hansard had volunteered to give help in artistic drawing, and Miss Eckenstein would attend to camp work on the collections. His own business would be "organizing, arranging, and interpreting the work, drawing and preparing for publication." "Thus," he added, "we shall be a party of nine, and hope to get through in one season what on the old rate would have taken three years." Such a staff would render the Fund less dependent than before on the health of any one person whatever. Indeed, it was the duty of the Society to rescue what they could in Egypt before it was "entirely wrecked by the dealer, the ignorant amateur and speculator, and the commercial destroyer," none of whom left a shred of information. None but the present generation could perform this duty, said Professor Petrie, because, "at the present rate of wreckage, there would be but little left behind for future lives to explore;" and he closed with the pregnant and pointed sentence: "Now is the time!"

Does the Papyrus of Kha-m-uas in the British Museum Contain Early Christian Records?

It may indeed be truly said that Egypt is the land of surprises. Year after year the explorer and the decipherer seem to bring more and more of the unexpected to light. But a few years ago the threshold of Egyptian history was bounded by the age of Senefru, the builder of the pyramid of Medum, at a period of some 3,700 years before the Christian era. The researches of De Morgan and Petrie at Abydos and

Nagada have proved the age of Menes and the birth of dynastic rule to be historic events. Even here the limit was not reached, for the undaunted student of human origins has passed far beyond, into the dark and labyrinthine regions of the prehistoric, and still the spirit of inquiry remains unsatisfied, and would pass on and on. Still new problems arise demanding solution.

It is not with the early history of Egypt, or the dark hinterland, which stretches like a primeval African forest beyond that age, that I have to deal in this article. It is with the later links in the chain of findings that I would concern myself. In recent years the sandy dunes of the Fayoum and the Roman cemeteries of Akhmin have yielded up an astonishing *trouvaille* of buried literature. Fragments of famous classical authors—Homer, Demosthenes, Aristophanes, many writers known to us by name but whose works were lost, such as Hysperides the poet—have been brought to light. The lost Politics of Aristotle and a poem of Sappho are all proof of the existence in Egypt of a literature, and a reading public. More important still has been the discovery of some few—as yet very few—fragments of Christian literature. Chief among these are the portions of the Gospel and Apocalypse of St. Peter from Akhmin and the Logia of Jesus from the Fayoum. These fragments at least prove the existence of a Christian literature in Egypt; and when we add to these the numerous fragments of Gospels found at Oxyrhynchus, we may hope for yet more important discoveries. There have, however, been discovered other papyri which, while not of Christian origin, belong to a period contemporary with the advent of the gospel preaching in Alexandria, and which certainly seem to throw a side, if not a direct, light upon the earliest traditions of Christianity. According to the best received tradition, the gospel teaching was introduced into Egypt by St. Mark about the year A. D. 67. Of this we have no authentic evidence; but if it is not possible to fix this definitely, there is evidence that the new teaching had been promulgated in Egypt towards the end of the first century,

and borne considerable fruit by the early part of the second. The writings of the Gnostics Bassilides and Valentinus contain references and quotations from the Gospels which imply that the pupils of these teachers must have known the books upon which the Christian faith was based.

The Gnostic papyri, written in demotic, contain, as De Groof has shown, charms in which the names of St. Peter and other apostles occur.* We may therefore assume that Christian teaching would be known to a considerable portion of the population of Egypt, at least in Alexandria, between A. D. 67 and A. D. 150. One other point I would venture to suggest has a considerable bearing on this subject. It is hardly to be supposed that the earliest Christian community was one derived from the Greco-Roman population, or from the Hellenized Egyptians, but rather from the poorer Jewish-Aramæan, and possibly a few of the lower Egyptians. The only convert we know of from the New Testament is Apollos, an Hellenistic Jew. It was, therefore, to this class the first teaching would be known. Now among this class the Egyptian patois would be the debased tongue which we find in use in the demotic papyri. Moreover, the demotic was the script of the trading community, as we know from the numerous contracts, wills, letters, etc., which have been found. To place the matter clearly, and it will be seen to be of importance, there was probably a small Christian community in Egypt to whom St. Mark went; indeed, De Groof deduces considerable evidence to ascribe the foundation of this nucleus to the preaching of Philip, and the Egyptian language of this community would be that which we find in the demotic papyri.

Egypt was *par excellence* the home of magic, indeed the Talmud styles it the land to which eleven portions of magic were given when only twelve had been created. It was also the home of the novel or popular tale, as shown by such tales as that of "The Two Brothers" in Daubenev Papyrus, or the Magic Tales in the "Westcarr Papyrus," or the "Story of Sinhuim," etc. The magical tales were the literary pabulum

*Bulletin de l'Institute Egyptienne.

of the common people. Such a literature took a firm hold upon the popular imagination, and, like the *Arabian Nights*, was handed down orally more than in written form. Like all folklore tales, these stories grew with centuries; all legend being fish for the net of the popular raconteurs of Thebes and Memphis, and in later times for those of Alexandria. The vitality of magic and wonder tales was great; and when religion and priestly tradition had lost their power, and popular faith grew dim, these stories survived. The decadence of the Egyptian faith after the fall of the Theban priesthood, followed by the overthrow of the Saite rule, obliterated much of the canonical literature of Egypt. The "Book of the Dead," a vast emporium of magic, gave place to shorter rituals, such as the "Book of Breathings," or the still shorter rituals of Greco-Roman times; but the magicians held their own. In Ptolemaic and Greco-Roman times there was a great revival of the love of these tales, of the tales "of the things which men of olden time knew," as the prince in the Westcarr Papyrus calls them, and several collections were made.

Chief among such cycles of stories was one grouped round a certain Kha-m-uas "Manifestation in Thebes," who was the son of the Pharaoh named Usamara, whom we may identify with the User-mat-Ra of the monuments, or Rameses II., the Pharaoh of Moses. The prince is known to us from several monuments as the "High Priest of Memphis," and there is a statue of him in the British Museum. In ancient times he had a great reputation for knowledge of esoteric learning and magic; and it is curious to note that the inscription on his statue seems to be partly written in some secret writing. Throughout these legends or tales we find him usually mentioned as Setne or Setme, a name really derived from his title as High Priest of Memphis; but in some cases his full name is given, so that there can be no doubt as to the identity.

Of these tales we possess two manuscripts; the first is in the Museum at Gizeh, and has been published by Brugsch, Hess, and recently by Mr. Griffith. The date is uncertain, but undoubtedly it belongs to the Ptolemaic age. The second,

and in many respects more important manuscript, is now in the British Museum, where it is numbered Papyrus dciv., and has recently been published in fac-simile by the Oxford Clarendon Press, and translated and edited by Mr. F. M. Griffith, F. S. A., reader in Egyptology at Oxford. Of this valuable document we are able fortunately to fix the date with considerable accuracy. It consisted of two sheets of papyrus originally used for the writing of a series of accounts and land registers of the city of Crocodilopolis, and is dated in the seventh year of the Emperor Claudius, that is, A. D. 46-47. The reverse of the papyrus has been cleaned, and upon it has been transcribed in demotic of a very cursive character a series of tales of Kha-m-uas. Judging from the re-usage of the Greek papyri in the Fayoum, the interval between the two writings may be fairly placed at about thirty years, which would give for the demotic transcript a date of A. D. 76-77, that is, from ten to twelve years after the reputed mission of St. Mark.

The contents of the papyrus may be divided into two portions: (1) the story of the birth and childhood of Se-Osiris (son of Osiris) the son of Kha-m-uas, and (2) the weaving in of an old story of a contest between rival magicians and Se-Osiris, which contains matter closely resembling the episodes in the life of Moses at the court of Rameses II.; but with this portion I cannot now deal.

The tale commences with the story of the birth of Se-Osiris. Setme (Kha-m-uas) and his wife are anxious for a child, and are aged, as several references in the papyrus imply. The wife's name is *Meh-usekht*. The first complete portion of the story commences with the dream of Setme.

We read :

Setme laid him down one night and dreamt a dream, they speaking to him, saying, Meh-usekt thy wife hath taken conception in the night. The child that shall be born he shall be named Se-Osiris ; for many are the marvels that he shall do in the land of Egypt (*Kemt*).

Here we are at once struck with a similarity to the Gospel narrative ; but before dealing with this section one other quotation :—

Her time of bearing came. She gave birth to a male child. They caused Setme to know it ; (and) he named him Se-Osiris, according to what was said in the dream.

Here we have in both passages a most striking parallelism with the Gospel narrative. The passage may be quoted from Mt i: 20-22. 24. I have placed in italics the parallels.

"But when he (Joseph) thought upon these things, behold, an angel of the Lord *appeared unto him in a dream*, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife : for that *which is conceived in her* is of the Holy Ghost. *And she shall bring forth a son, and thou shalt call His name Jesus: for He shall save His people from their sins.*"

Here also we may quote v. 24 : "And Joseph rose from his sleep and did as the angel of the Lord commanded him, and . . . unto him his wife : and knew her not till *she had brought forth a son : and he called His name Jesus.*"

It is also necessary to quote a passage from the Gospel of St. Luke, as it throws considerable light upon the comparisons we may institute.

In the Annunciation as described by St. Luke we have again the naming of the child, for we read, "Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call His name Jesus." Then follows (1, 35), "That which is to be born shall be called holy, the Son of God." Incidentally, we have also a parallelism with the naming and birth of St. John the Baptist as described by St. Luke.†

Without pushing these comparisons too far, there are some points of interest to be noticed. From the few fragments of the commencement of the papyrus and also a passage near the end, we learn that the birth of Se-Osiris was of the nature of a miraculous conception. Se-Osiris, who was with his father Osiris in Amenti, saw the trouble that was being placed upon Egypt by wicked musicians who would bring "shame upon the land of Kemi." Now in Egyptian theology shame (*betes*) is the equivalent of sin ; as in the Book of the Dead, chapter

†Very similar circumstances attend the birth of the Coptic Saint Shenadi, as described in his Life by M. E. Amélineau, *Les Moines Egyptiens Vie de Schnoudi*, p. 15 et seq.

14, we read: "Behold the god hath shame of me, but let my faults be washed away." He then requests his father Osiris to allow him to go and deliver the land. To this end he is transformed into a plant, of the seed of which Meh-usext eats and conceives of the child. A somewhat similar legend is current as to the birth of Zoroaster; and to trace this to Persian influence may be possible, but the doctrine of transmigration of souls through the medium of plants was a great power in Gnosticism. The end of the story may also be quoted after the contest with the magician, the Pharaoh and his court took for the wonder-working child, but *he was taken* out of their sight. It is not my intention to deal with any of the difficult theological problems which arise from these parallels, but I now pass to another striking passage describing the youth of Se-Osiris.

It came to pass that when the child Se-Osiris was one year people might have said he was two years, he being two years they might have said he was three years. He grew big, he grew strong, he was put to school, and he rivalled the scribe whom they caused to give him instruction. The child Se-Osiris began to speak magic (*Hek*) with the scribes in the House of Life in Memphis, and all the land wondered at him.

Behold the boy Se-Osiris was *twelve* years, and it came to pass that there was no good scribe or learned man in Memphis that rivalled him in reading or writing a spell.

Here again we seem to be almost in touch with Lk 2: 40 *et seq.*: "*And the child grew and waxed strong, filled with wisdom: and the power of God was upon him. And when He was twelve years of age (2, 46) they found Him sitting in the temple in the midst of the doctors, both hearing and asking them questions. And all that heard him were amazed at His understanding and His answers.*" Here the verbal correspondence is even more close than in the former passages, and even the differences are important. We have agreement in age, in growth, in wisdom and stature, and in the resort to the temple and consultation with the learned men. In the case of Se-Osiris it is magic that constitutes his great wisdom, at which all wondered. We must remember that this is the very source to which Talmudic writers attribute the miracles of Jesus, who say that Ben Stada, one of the Talmud names of Jesus, brought his magical spells from Egypt.

The superiority of learning of Se-Osiris agrees with that ascribed to Jesus in the "Gospel of the Infancy."

A word must be said as to the name of the hero, Se-Osiris. It means, as I have said, "the son of Osiris;" but as I have shown, the legend points clearly to his being a miraculous birth, and an incarnation. Throughout the papyrus, Osiris is always called "the god" (*pa neter*), or "the great god" (*pa neter, aa*), and is really the only god who appears prominently, both Anubis and Thoth, who appear in the judgment scene in Amenti, being inferior to him. So that Se-Osiris becomes a very close equivalent of "the Son of God," or "the Son of the God." We must remember, as Amélineau says, the Egyptian Christians never entirely abandoned their own creed. He says: "Isis or Horus lost none of their popularity; Anubis remained always the one who conducted the souls of the dead to the supreme judge Osiris, and he Thoth was still the supreme recorder. The Christian Hell did not change in any way anything of the Egyptian Hell, it was always Amenti in the west of Heaven." So that we have in this papyrus all that might have been gathered from an Egyptian Christian and utilized by the story-teller.

It is important to notice that all the matter affords parallels with the writings of St. Matthew and St. Luke, but there is no contact with St. Mark. The part which describes the visit of Se-Osiris and his father to Amenti contains a curious parable resembling that of the "Rich man and Lazarus," again in touch with St. Luke, and also teaching as to the judgment and future life quite different from the ordinary eschatology of the Egyptians. But to deal with this portion, which is of great value, would require the study of several important new inscriptions. In conclusion, we have here, within twenty years of the mission of St. Mark, folk tales which present most striking parallels to the Gospel writings, and which, so far as we know, occur nowhere previously in Egyptian literature. It is very tempting to see in them the first echoes of the preaching of the Christian faith in the land where it made its earliest and greatest conquests.

(*Expositor.*)

W. ST. CHAD. BOSCAWEN.

Babylonian Excavations.

THE following is a *résumé* of a recent lecture by Dr. Hilprecht giving an account of the excavation of the mound containing the ruins of the Temple of Bel :

The ruins of Nippur are to be found in at least twenty-one different periods and practically represent as many different cities. The upper stratum revealed the evidence of Hebraic civilization, with many of the bowls upon which prayers for the preservation of the owner from the evil spirits were written, and the successive civilizations indicated by further excavations were Babylonian, or prehistoric. In each period some characteristic tablets, walls, or other evidences brought differing modes of life and different aspirations of the people to view, as represented by inscriptions.

The most interesting section of the earlier excavations was that of the Parthian period, in which foundations of the stage tower of the temple were unearthed and defined, extension walls having been built by the Parthians. In this connection also was the deep Parthian well, reaching down eighty feet below the old plain level, which is nearly 100 feet below the general level of the mounds where the excavations were begun. The entire depth of the trenches was about 135 feet, and as the work proceeded it became necessary to remove entirely the evidences of civilization of a certain period to enable the explorers to make successful search for the civilization which was just beneath. Fortunately, the camera has preserved the general contour of all that has been done, and the enormous number of relics brought to the surface and inscriptions translated have given to the world a clear idea of the marvelous populations that builded the cities of Babylonia, and particularly of Nippur, one of the four great cities of Nimrod, the mighty hunter.

Among the interesting finds were many beautiful specimens of lapis lazuli, inscribed in clear-cut characters, brought into the country by tribes from the East, who invaded western Asia. Some of the inscriptions were in the

form of prayers and some of them were on imitations of the lazuli, showing that the ancients had their little deceptions as well as the people of the present day. Glass brought in from the East was also discovered, proving that the Phœnicians were not the first people to have knowledge of that substance. It was also discovered in the lower strata that pottery existed before bricks were known and that the discovery of bricks was made because of the baking of the clay ovens in which the pots and vases were baked. These ovens, when they were cut to pieces, suggested the idea that bricks could be made. Incidental to the illustrations was one of the ancient wells, which it is believed was lined with the earliest bricks known to man. They were laid in "herring bone" construction and were well preserved.

The important fact in regard to the stage towers, developed by reading inscriptions bearing upon the point, was that they were regarded by the Babylonians as the tombs of the gods. The dead of the cities were buried at the base of these great towers, which reached toward heaven, and the pathetic and poetic spectacle of a people dead at the foot of the tombs of their gods was presented. The ancient Babylonians had a conception of the universe in which the earth had for its central point a high tower, somewhere in the north, which having its foundation in the waters reached to the upper firmament and thus established a connection between earth and Heaven. It was in representation of this central tower that the stage towers, so-called, were built in all of the Babylonian cities connected with the temple of their gods. Incidentally, the lecturer inferred that the tower of Babel might have been one of these towers.

The work of excavation was described at some length, and the fact that so little debris existed between the strata that represented the different periods was commented upon by the lecturer. The amount of sand of the desert that had blown upon these ruins was but little more than six or eight feet, but the ruins themselves made the debris, covering the buildings

that were immediately below them. The bricks fell and were never restored, and if a new building was to be erected the old building was torn down and the bricks of the old allowed to remain.

In the tombs were found thousands of slipper-shaped coffins in which were the bones of the dead and often the bowls which contained the food which was buried with them to help the departed along his journey. In one of the tombs, which was an elaborate structure, was found over two pounds of gold ornaments, including leaves of gold with which to cover the face, frontlets for the forehead and coins and ornaments of fine workmanship. In some of the coffins of the early periods were found silver rings and jewelry of the brightest color, and in many of the rooms excavated the walls were decorated in bright colors, yellow, green or blue, still well preserved and beautiful.

On one of the lower levels of excavation was found a key-stone arch, which was evidently the earliest arch of that type in existence. At the bottom of the culvert, of which the arch was the entrance, were laid two terra cotta pipes for the drainage of the temple grounds. Sections of this terra cotta pipe, with flange joints and "T" connections, were discovered and they were precisely like the tile drain pipe with which the present day is familiar. The distance of three feet above the pipes to the roof of the culvert indicated that a passage way was provided for workmen to enter and repair the leaks when they occurred, which brought out the remark from the lecturer that modern cities had something to learn about caring for underground pipes from these prehistoric races.

As to the future of Babylonian explorations, Dr. Hilprecht said that it would require from twenty-five to thirty years to explore Nippur, the eight acres of the enclosure of the Temple of Bel, the twelve acres of the library and home of the priests, and the mounds beneath which were buried the homes and the bazars of the people. He will be on his way to the East again to engage in the work, December 15.

Archæology in Rome.

THE British and American Archæological Society of Rome was organized thirty-seven years ago. It has over a hundred members, English-speaking ladies and gentlemen who live in that city. Few of its members are archæologists, but they are deeply interested in the subject, and through their society they are able to promote researches in that rich field and to stimulate their own interest in and acquaintance with the study.

For three years they have printed an annual entitled the *Journal of the British and American Archæological Society of Rome*. The society also has excursions into the country under the guidance of some person who is specially qualified to talk about what they see.

Last month Prof. G. Boni, Director of Excavations at the Roman Forum, accompanied the members of the society there to show the new things that have been brought to light. He said one of the most difficult problems in the Forum was to locate the famous Via Sacra. He worked at the problem six months before he began the excavations that enabled him to discover the real track and direction of the Via Sacra. He was helped to find it by the course of an ancient drain, one of the sixteen which he has discovered in the Forum. Long ago the Via Sacra was supposed to have been discovered, but what was thought to be its pavement was really the road made for the triumph of Charles V. in the beginning of the sixteenth century; the real Via Sacra was beneath it. It is now intended to excavate the whole of the Via Sacra and to enter the Palatine through the gate used by the Romans long before the days of the empire. The stones used for the ancient pavement are of basaltic lava cut in a polygonal form and smoothed by the friction of the wheels that passed over them for centuries.

Prof. Boni called attention to the galleries, eight to nine feet in height and four feet wide, that have been found beneath the Forum. These are underground chambers and

passages ; on the stones are found marks of the friction of the ropes used in the racing machinery in the days when there was a theatre in the Forum.

At the Arch of Septimius Severus he spoke of the 300 human skeletons that had been found in front of the Senate House and in the walls of Saint Maria Antiqua of the sixth century. In looking at these skeletons he was struck with the fact that they show a narrow forehead, not the round head of the ancient Romans. "Who were these men of the sixth century? Were they the destroyers of Rome? Were they not more probably the patrician families who had become effeminate and degenerate? I have studied the Venetian Patrician families from the days of their great prosperity in the thirteenth century down to the end of the republic in 1795 and I found that in nineteen out of twenty cases they have become degenerate or wholly extinct."

In a demonstration given by Prof. R. Lanciani he spoke of the curious fact that the Popes, who always showed a great interest in the classical antiquities of Rome, had exhibited great indifference to Christian antiquities up to the time of Pius IX. The Popes built and filled the great museum, the finest in the world, and made enormous excavations in search for classical antiquities, both in the eighteenth and in the early years of the nineteenth century. But Pius IX. was the first to institute a Commission for Sacred Archæology. Until his time nothing had been done to explore the Catacombs, except for the sake of removing bodies of holy men buried there to some church or chapel in Rome or other parts of Europe.

The Palestine Exploration Fund.

It is difficult to see how a first report of work could be more clear, concise and instructive than the one given by Mr. Macalister of his first work at Gezer ; and when we remember that this work was carried on in the hottest months in the year we are amazed at his modest persistency. There is no word about physical discomfort, and nothing even about his

relations with others, but we have a straightforward account of his work, and such abundant illustrations by his own pencil that the nearly fifty pages of letter press are accompanied by eleven plates and more than twenty other cuts, so that there are really more than a hundred illustrations. The Fund, perhaps, has never before entered upon an excavation under such happy auspices, and the editor of the *Quarterly Statement* has certainly made the most of his opportunity.

We have in Gezer a long, narrow hill-top extending about 500 feet from east to west, but very much narrower from north to south. The central portion is lower than the ends. It is at the eastern end that the out-cropping stone invited excavation, and here Mr. Macalister began by running a wide trench across the hill, laying bare the underlying rock. This at once brought him into the midst of most important discoveries and showed him the oldest part of the city, which is certainly older than the Israelite occupation. Indeed, Gezer may not have much light to throw on the early Israelite period, for it was destroyed by Joshua, and it lay in that border country where the Israelite power never made itself felt. The King of Egypt would not have gone up and captured Gezer and given it to his daughter, Solomon's wife, and Solomon would not then have proceeded to fortify it unless it had been virtually outside of his jurisdiction at the time of Israel's greatest power. Mr. Macalister believes that the Israelite period of Gezer's history is represented by the structures on the western hill, and of these we shall hear later. Of what has been already uncovered we read under the headings of the city wall, the Temenos or high place, the flint implements, the copper and bronze objects, those of iron and bone, the pottery, the evidences of trade, the traces of religious worship, objects relating to food and dress, and especially the tombs and modes of cremation and burial.

No summary can be attempted where every sentence is a summary, but a few points may be mentioned in the hope of inducing our readers to send at once for the *Quarterly Statement* of October last and so make themselves informed of its

whole contents. The similarity between finds made here and at Lachish is pointed out in connection with the recorded fact that Gezer went to the assistance of Lachish in Joshua's time, as if especially affiliated with it. And the excavations more recently made are also drawn upon, showing that we are accumulating details of increasing significance. The flints show a very early period, but numerous small objects made of bronze were found. The small extent to which iron was found shows that its use had not become extensive. As usual the pottery deserves the closest study; there are stamped jar handles with Hebrew and Greek inscriptions, finger marks and interesting decorations. Trade, of course, was especially with Egypt. The divinity seems to have been of the cow type. There are evidences of the sacrifice of young children, so often mentioned in the Bible.

By far the most important discovery is that of a burial cave which is very fully figured and described. It seems to have been first a place of cremation and afterward one of inhumation. The interments are thought to have been of about Abraham's time; the use of cremation was earlier. Mr. Macalister's father, a professor in Cambridge, England, made him a visit and has given a very valuable report upon the human bones and especially upon one skull which he attributes to "the earliest wave of Semitic immigration."

Here, then, is the beginning of a most promising work and the supporters of it are greatly pleased with its progress and are eager for further reports.

Other contributors to the same issue of the *Quarterly* are Prof. Petrie, Sir Charles W. Wilson, Prof. Clermont-Ganneau, our own Rev. Dr. J. P. Peters, and several others, and every word is important.

The issue of the new memoir can now be announced. It is entitled "Excavations in Palestine," and is the joint work of Dr. F. J. Bliss, Mr. Macalister, and Prof. Wunsch. It is a quarto volume, having about 300 printed pages and 200 illustrations, and it deals with the four places last excavated. Subscribers to the Fund received it at the reduced price of

£1, 10s, and it can probably be obtained by them directly from the London office, with accounts to be settled, covering cost of transmission hither through the American office. The reports made in the *Quarterly* as the work went on have been so much amplified and improved, and there are so many additional illustrations as to make the book essential to a knowledge of the inscriptions, pottery, and many other objects found.

I learn with pleasure that the Fleming H. Revell Co., have issued for Prof. Robert L. Stewart a new volume called "Memorable Places among the Holy Hills," not a technical work like his "Land of Israel," and therefore well adapted to the general reader. He is a very careful student of the Land.

The renewal of subscriptions for the year is now in order, and the need is great in view of the costly field work now being so vigorously prosecuted.

THEODORE F. WRIGHT,

Hon. Sec'y for U. S.

42 Quincy Street, Cambridge, Mass.

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Book Reviews.

PRIMITIVE Semitic Religion To-day. A Record of Researches, Discoveries and Studies in Syria, Palestine and the Sinaitic Peninsula. By Samuel Ives Curtiss, Professor of Old Testament Literature and Interpretation, Chicago Theological Seminary.

This book is a fresh and original contribution to the general subject of Semitic origins. Professor Curtiss spent fourteen months in tours throughout the length and breadth of Syria and Palestine, and he endeavored to hold personal interviews with natives in different parts of the country who had not come in contact with European civilization, and who were but slightly influenced by Islam, in order to learn, if possible, what was the primitive religion of the ancient Semitics, as seen in their conceptions of God, of sin, in their priesthood, places of worship and sacrifices, for he considers that it is not to the Hebrews, to the Assyrians, or to the Babylonians that we are to go for this primitive picture. Professor Curtiss has noted many hitherto unrecorded facts discovered in his own personal observation, and having no theory to establish he has given the facts, so far as he apprehends them. As a result of his researches a mass of new material has been unearthed, and some institutions are proved to exist, the presence of

which had not been described by any previous traveler, or even by missionaries who had resided for years in the country.

With a knowledge of the spoken Arabic Professor Curtiss pursued his investigations with a good deal of tact, among Syrians and Arabs, who observe the same religious rites as did their progenitors from the earliest dawn of history. As Professor Curtiss says, there are multitudes of these who have preserved the most antique ideas and customs. The tenacity with which the Oriental mind, if left to itself, holds that which has always been, and turns to it as unerringly as the needle to the pole, has often been observed, and is one guaranty that we may find primitive religious conditions among people with whom, if we approach them in the right way, we may hold intercourse to-day.

Professor Curtiss considers that the theory of the traditionalist, that the teachings of the Old Testament are revelations direct from God, without relation to past customs and institutions, is not borne out by facts. That we find abundant evidences of development in the Old Testament, from very simple concrete representations of God to those which are profoundly spiritual. That by a consideration of the facts of primitive Semitic religion, the most spiritual conceptions of the Old and New Testaments have been gradually evolved from ancient Semitic conceptions under the guiding and controlling power of God. "God must be predicated as a factor in this evolution, if we take into account the fact that among no branch of the Semitic peoples, if we count out ancient Israel, have they been able to rise to spiritual conceptions of deity and worthy ideas of morality."

Professor Curtiss shows how crude was the original conception of sin, as equivalent to misfortune, visited by an arbitrary and capricious despot, a view which is not absent from the Old Testament. Professor Curtiss shows also that the original idea of sacrifice is derived from experience in the East that "every man has his price." Hence the gods have their price. If God has brought misfortune upon man, he can be bought

off; if he demands a human life, the price may be paid through a substitute; if the price is the "bursting forth of blood before the face of God," then the blood of sheep, goat, bullock, or camel, the best that a man has of animal life, may avert the misfortune and cover the sin.

When Professor Curtiss first went to Palestine it was with the full persuasion that the sacrificial meal was the oldest form of sacrifice, as Professor W. Robertson Smith and others maintain. But his researches has led him to distrust this hypothesis as to the primitive form of sacrifice. Says Professor Curtiss: "It is not natural development which leads up from the most rudimentary conceptions of sin as misfortunes, and sacrifice as a gift or substitute offered to a capricious tyrant, to whose conceptions which we have in the representation of the Servant, or to a conception which we find centuries before Hosea."

Appendices contain a valuable paper by Dr. W. Hayes Ward on Altars and Sacrifices in the Primitive Art of Babylonia; The Seven Wells of Beersheba; The Samaritan Passover; High Places and Sacred Shrines, etc. The book has 43 illustrations.

(New York and Chicago. Fleming H. Revell Co. 8vo. pp. 288. Price \$2.00.

MEMORABLE Places among the Holy Hills. By Robert Laird Stewart, D. D., Professor of Pastoral Theology and Biblical Archæology in the Theological Seminary of Lincoln University, Penn.

The purpose of this book is to give in a brief and popular form the most accurate and interesting information obtainable, especially from the records of recent investigation and discovery by the Palestine Exploration Fund, and by independent explorers. The author has gone over the literature on the subject, and also gained much from personal study and observation. The important results which have been secured within the last twenty years in connection with the explorations and accurate triangulation surveys undertaken by the

Palestine Exploration Fund, renders a new book on the subject very opportune. During the progress of the work of the Fund a list of 10,000 names was collected and 172 Biblical sites were discovered. At the present time 434 out of the 622 Biblical names west of the Jordan have been identified with a reasonable degree of probability.

The introduction to this work takes up the recent investigations in the Holy Land, and then follows the memorable places such as Hebron, Bethlehem, Nazareth, the Wilderness of Judea, the Plain of Gennesaret, and so on for fifteen chapters. There are twenty-two maps and half-tone illustrations. Professor Stewart's book is fully abreast of the latest explorations.

(New York and Chicago. Fleming H. Revell Co., 12mo., pp. 250. Price \$1.00.)

Archæological Notes.

A UNIQUE specimen of an Egyptian tool has been received by M. Albert Colson, of Paris, who gives an account of its fabrication and the character of the metal. The tool is a cold-chisel of the time of the Theban dynasties, formed of a hard bronze blade whose present thickness is 0.12-inch and width 0.72-inch. The cutting bevel is made at an angle of 60 to 65 degrees. This hard alloy is inserted in an outer covering or sheath of soft and malleable bronze 0.6-inch thick, which covers it quite up to the cutting edge. This outer sheath has been either used as a mould for the central part or been added outwardly by hammering at a high temperature. In any case it is effective in giving the hard and brittle metal of the tool the elasticity necessary for receiving the shocks of the hammer. This artifice is analogous to that used at present in automobile construction for obtaining parts which are resistant alike to wear and to shocks; the pieces are made in soft steel and the parts exposed to friction are hardened by cementation. The non-cemented part preserves the elasticity of the piece, which if entirely hardened would be too brittle.

In this case the soft steel is in the interior, while in the Egyptian tool the soft bronze is on the outside. The sheathing, unlike the central core, is of a laminated texture. The surface which separates the two alloys is marked by a black oxide, often stained with verdigris. The two alloys were separated and after cleaning were found to have different densities. The envelope, although more oxidized, gives $d=5.33$ and the core $d=5.18$. This anomaly showed that the former is richer in copper than the latter, as was proved by analysis. If a part of the tool is reduced by hydrogen near 500 deg. C. the envelope takes a red copper-color and the interior a buff-yellow. The following shows the composition of the bronzes which composes the two parts. After cleaning the alloys were first reduced by the blowpipe and found to lose in each case about 15 per cent. of oxygen and 3 or 4 per cent. of carbonic acid, sulphur, chlorine, etc. Then followed the analysis of the reduced metal :

	Envelope.	Central portion.
Oxygen,	1.65	1.60
Chlorine and sulphur,	0.80	traces.
Iron,	0.70	0.30
Lime and potassa,	0.70	0.15
Tin,	4.67	13.30
Copper,	92.60	84.60

The hard bronze thus contains less copper and considerably more tin than the soft. The presence of chlorine and sulphur is due to the earth in which the tool had been buried. The lime and potash seem to come from the ashes of the fire which melted the alloy, for after reducing the powdered metal by hydrogen and treating with boiling water the solution sometimes turns red litmus to blue. The lime is thus in the free state and the potash in the form of carbonate.

Says the *Literary Digest*: Those who study the Oriental languages and literature as philologists and not as theologians, are in many respects the most impartial judges of the merits of modern Old Testament criticism. The leading problem of the day in this department of criticism is the relation of the

religion of Israel to that of Babylonia. Delitzsch, of Berlin, in his famous brochure "Babel and Bibel," laid down the proposition that Israel drew on Babylonian sources for its leading religious thoughts and even for the name and worship of Jehovah.

Among the 185 addresses delivered at the recent Thirteenth International Congress of Orientalists held in Hamburg, about half a dozen referred specifically to the Old Testament, and among these the most important was that of Professor Merx, of Heidelberg, on "The Influence of the Old Testament on the Development of Universal History." We condense what Professor Merx had to say on the problem already referred to :

It is now currently claimed that the Elohist in the composition of the Pentateuch drew his system from the Babylonians. This, however, is a mistake. Every layman should know that the real religious system of the Babylonians is not to be drawn from the cuneiform inscriptions, but from Berosus, just as the parallels of the Jahvist are to be found in Sanchumathon. But the fact that there may have been a borrowing of materials from the one or the other does not imply a corresponding dependence for the real religious views. More important than the materials which were used by the various writers is the spirit in which this material was utilized, and in this respect the Elohist of the Old Testament is entirely independent of the Babylonians and of the Phenicians. These latter were materialists and evolutionists, while the Old Testament writer is a creationist, who brings his material under the influence of a conscious will ordering it so that a thinking divine spirit prevails from the very beginning ; while, according to the Babylonian and the Phenician systems, the gods are later products. In addition, the Babylonian chronology is radically different from that of the Old Testament. Whatever materials the Pentateuch writers may have taken from Babylonian sources, they were entirely independent in the use they made of this.

Professor Bezold, in discussing the Assyrian transcriptions of Hebrew names of God, insisted that the expression "Jahve-

ilu," which Delitzsch had translated "Jehovah is God," and chiefly upon which he had based his hypothesis that the Jews even learned the worship of Jehovah from their Babylonian neighbors and kinsfolk, is a false translation, and that the correct rendering is "God Exists," or "There is a God," in which interpretation he agrees with Professor Hommel, of Munich. The latter, who is rapidly coming to the front, as the chief opponent of the radical Old Testament criticism of the day, has published a new defense of the traditional views in a pamphlet entitled "Die Altorientalische Denkmäler und das Alte Testament," which is announced as a formal reply to Delitzsch. It is the purpose of Hommel to show that the new theory is built upon a poor foundation, philologically and otherwise, and that the whole Wellhausen scheme represents the true story of the Pentateuch.

Other defenders of the older views are appearing constantly, conspicuous among them being W. Knieschke, in a special pamphlet entitled "Bible und Babel: El und Bel," in which the opening chapters of Genesis are covered to show that Israel could not have borrowed its religious system from the Babylonians; but that the way in which the stories that run parallel to Babylonian narratives are used shows that the Old Testament can only be a revelation and can not be a natural product of human thought.

A VERY interesting section of the Egyptian department of the Royal Museum at Berlin was recently opened to the public. New discoveries made by the German Orient Society in Egypt were shown. These antiquities were found in the neighborhood of the famous Pyramids of Cheops, Chephron and Mykerinos.

A two hours' ride from these pyramids brings us to a little village, Abusir, near which are a group of other pyramids, which were at one time the sepulchres of the fifth Egyptian Dynasty (about 2500 B. C.). Some years ago the Berlin Museum made excavations at this place and searched the temples of the King Ne-weser-re. Last year Dr. Borchardt,

the Commissioner of the German Orient Society, was ordered to find the pyramid and sepulchre of this King. The excellent results obtained by him are now shown in the Museum. Among numerous objects Borchardt found in the temple the beautiful head of a lion, which he pronounced a master work of the period. Of great interest is also a granite pillar, which at one time was in the court of the temple with fifteen others.

This pillar is the oldest one of a kind which was much used in the older Egyptian architecture. Numerous reliefs representing the King Ne-weser-re, and which decorated the walls of his temple, are worthy of attention. Of great interest are the mummies of priests, in excellent state of preservation. Several articles found near their coffins are also worthy of attention, for example, four ships intended to serve the departed on their voyage over the heavenly waters. That these pyramids were also used for burial places in Greek times is shown by an Egyptian coffin in the Berlin Museum. A Greek must have used it, for it contained papyrus, the work of a Greek poet, Timotheus of Milet, now only known by name.

RECENTLY at the Temple Israel, Chicago, Dr. Emil G. Hirsch declared his absolute disbelief in the first chapter of Genesis, and bade his congregation discard it as an article of faith.

"Religion, biology and astronomy," he declared, "have each given evidence that makes it impossible to believe that the world was created in six days. It is impossible also to give serious consideration to the efforts that have been made to reconcile science and religion.

"All nations," said Dr. Hirsch, "have their own ideas of the creation of the world, and in every case the creation has been ascribed to their favorite gods. The world has gradually advanced from polytheistic to monotheistic ideas, and there is no doubt that the first chapter of Genesis is simply a relation by some Jewish writer of stories told by the Babylonians which the Jews had carried from their captivity in Babylon 600 years before Christ."

OUR London correspondent, Mr. Offord, writes us of a very interesting discovery of a statue of Aprodite, probably a copy of one of the finest of the lost masterpieces of Greek sculpture.

It is in the possession of Dr. C. Stuart Welles, a United States gentleman residing in England, who obtained it at Abydos in Egypt some fifteen years ago. The hands and feet are missing, but all other parts of the statue are well preserved. The material is Pentelic marble which may indicate the work was imported from Greece. Mr. Offord is publishing it early in the new year in the "*Revue Archéologique*," after which it will be fully discussed by specialists in connection with all other known Venus statues; and perhaps by means of coins, or vase paintings, it may be attributed to its original sculptor.

It is certainly many years since such an exquisite specimen of the best school of Greek work has been recovered, and our readers may rely upon full particulars and probably a photograph of it appearing in BIBLIA for 1903.

THE Berlin Museum has recently published all the demotic MSS. in their keeping in a single volume, containing on 99 plates photographs of a nearly equal number of texts. A large majority of these texts consist of legal documents, the remainder being concerned chiefly with religious ritual and the allied subjects of astrology and magic. Hitherto the number of published fac-similes of demotic legal documents was extremely limited and the study of this difficult script was hindered by lack of available material, while its importance has been greatly increased by the discovery of large numbers of papyri in this writing as well as by the flood of light thrown on legal and social institutions in Egypt under the Ptolemies and the Roman Empire by the numerous Greek papyri found and published in the last ten years. The text of this volume has been written by Professor W. Spiegelberg of Strassburg, who also edited the demotic papyri belonging to his own university at the beginning of 1902. His elucidation of the

legal formulæ in these two works has laid the foundation for an accurate scientific treatment of demotic contracts, and he is worthy of all commendation for the modest way in which he has been careful not to advance a step beyond what he is sure of. It is to be hoped that he will find it possible soon to fulfill his promise of producing a complete formulary of demotic legal documents whereby he will lay all scholars in this department under a deep obligation and render the way much smoother for new workers in a field where much is to be gained. The legal documents in the present volumes range over a period of nearly 700 years, the earliest being dated B. C. 513. As most of them are dated they will be very valuable from the point of view of palæography as well as for the history of the language and the law. Especially interesting are the five documents dating from the Persian period; for only when the similar ones in other collections and the still rarer ones of the Saite period have been reproduced and deciphered, shall we be in a position to form an opinion as to how much of the law, as we know it from Ptolemaic documents, derives its origin from Egyptian and Greek or other sources respectively. This work can be obtained from Messrs. Luzac & Co.

At a recent meeting of the Royal Institute of British Architects Mr. Penrose read a paper on the "Origin and Construction of the Ionic Volute," of which the following is an abstract:

In opening his subject the author stated that several methods had been proposed for the construction of the Ionic volute by means of finding centres for quadrants of circles which may give some approximation to the appearance of the true figure of the Greek originals, none of them very successful. That of Goldman seemed to be the best, but it failed altogether to give the proper proportional expansion of the spaces between the lines, nor did the four jumps in each convolution at all represent the beauty of the continuous gradation of Greek originals. The origin of the volute, sought for in Assyria, Egypt, and elsewhere, the author derived from

Greece itself, as the scheme he was about to explain enabled the exact figure of any true Greek example to be reproduced. In archaic Greek work, and particularly in the decorations of the Mycenæan period, one constantly found the form of scroll in which every convolution of the spiral followed the first at equal intervals. This decorative scroll had no doubt been formed mechanically, as could easily be done by unwinding a string from a cylinder, forming a figure known as the involute of the circle. The question presented itself, How could a spiral having the character of the ammonite be produced? If the operator drew upon wood—or some other suitable material—the involute scroll, such as he had been accustomed to, and by shallow carving or otherwise raised the edges a little so as to form a helix and allow a string to be wound round those edges, and then unwound over a flat surface having a marker at the extremity of the string, he would produce the expanding spiral he was in search of. It did not give correctly the figure of the ammonite, but it had all the requisites of proportional expansion and perfect variation of curvature at every point, and coincided perfectly with Greek volutes.

The author gave two examples from Ephesus—the first from the archaic Temple of Diana. In all later examples known to the author the two central convolutions of the spiral, or nearly so, were interrupted and concealed by the circle which formed the eye of the volute. In this case, however, the curve which would be evolved from the helix was allowed to extend from the central origin of the volute up to its junction with the abacus. By drawing a straight line through the central origin to the circumference on both sides, a calculation could be made to find a helix on the involute principle, and this, when worked out, would be found to agree not only with given points on the circumference, but to correspond with the inner convolutions also, and could therefore be extended to the whole of the volute. This correspondence clearly showed that the method of the involute spiral was that which was used by the architect employed by Cræsus.

The volute of the later temple at Ephesus, the second example, had almost the same curvature, the only difference being in the surface moulding and the circular eye which occupied its centre. In the majority of the examples known to the author the eye of the volute was a separate piece from the main mass of the capital, and was formed by some kind of boss of marble or metal inserted into a circular hole prepared for it, centered very nearly on the place of the pivot of the helix, and always of sufficient diameter to receive it. Such an arrangement would have had obvious convenience for fixing the helix.

The volutes in all the examples in Asia Minor were probably described by means of helices similar to that mentioned above. But the Athenians demanded greater variety than that spiral so used could supply, and gave to their volutes additional expansion in the exterior convolution; still, however, working so by means of the involute form, but differently treated. This applies to the Propylæa, to the three orders of different size in the Erechtheion, and to the temple of Niké. It was also used in the temple on the Ilyssus, recorded by Stuart; and in the provincial temple at Bassæ. With the exception of this variation in the exterior convolution in Athenian structures, the same general scheme seems to have been employed in all true Greek examples, and the only liberty of choice given to the designers lay in the proportioning of the width of the volute to the upper diameter of the column, and in that of the interval between the convolutions of the generating helix in the size of the eye compared with that of the volute. This would have some effect upon the number of convolutions to be used, which vary in the cases the author had examined from four (that is, measured from the origin) at Priene, to two and a quarter in the case of the Erechtheion. The intervals of the helix would determine all other variations. The variations in the above-mentioned elements, as found in certain examples, were shown by the author in a table of calculations. The two different descriptions of volute he termed the Asiatic and the Attic.

ON page 260 (Nov. BIBLIA) we called attention to the subject of horizontal curves and constructive symmetry in mediæval Italian churches, and also in St. Paul's in London. We had in mind Notre Dame in Paris, as it is quite certain that there are no architectural refinements to be found in St. Paul's. In Mr. Offord's article, page 231, 8th line from bottom, read "Archidamus' time," and page 233, 6th line from bottom, for "reputation" read "refutation."

JUST as the December number was about to go to press a disastrous fire at the BIBLIA office destroyed all of our presses and five thousand BIBLIA covers. The BIBLIA forms were saved only owing to the fact that the proof had not been corrected. The proof sheets which had been corrected were destroyed, and as there was not time for new ones to be sent out, quite a number of typographical errors were unavoidable. Our readers will understand why the December number was so late in mailing. We are indebted to a neighboring office for the press work. The total loss was not far from \$15,000, but was covered by the insurance.

CONTENTS of *Man* for December: The Origin of the Gypsies, H. H. Risley and A. T. Sinclair—Kæmpfer as an authority on Shinto, W. G. Aston—Clay Tablets from Caves in Siamese Malaya, A. Steffen and N. Annandale—*Plate*—Note on a small Stone Relic found near Orepuki, N. Z., A. Hamilton, *III*.

PART 2 of Vol. IV of "Der alte Orient" contains a paper on "Babylonian Medicine," by Baron Von Oefele. The author holds that the whole of Eastern medicine is to be traced back to a common system, a development of one branch of which is to be seen in the corpus of Hippocrates. It will be admitted, however, that so little is as yet known of the Babylonian medical texts, hundreds of which are preserved in the Kouyunjik collections of the British Museum, that new publications of texts may possibly alter to some extent what Dr. Von Oefele has given as a final résumé of his present studies.

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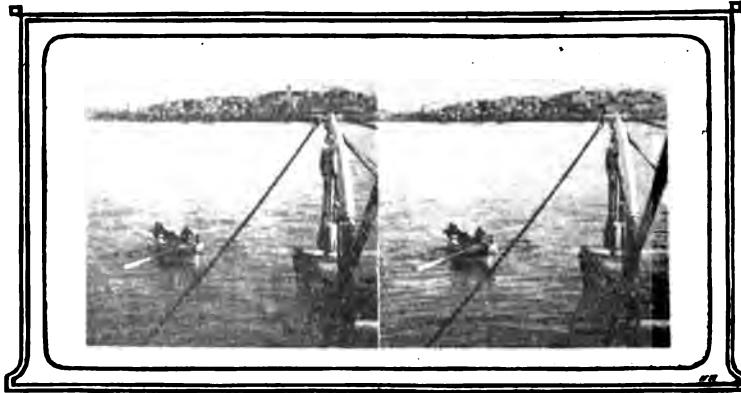
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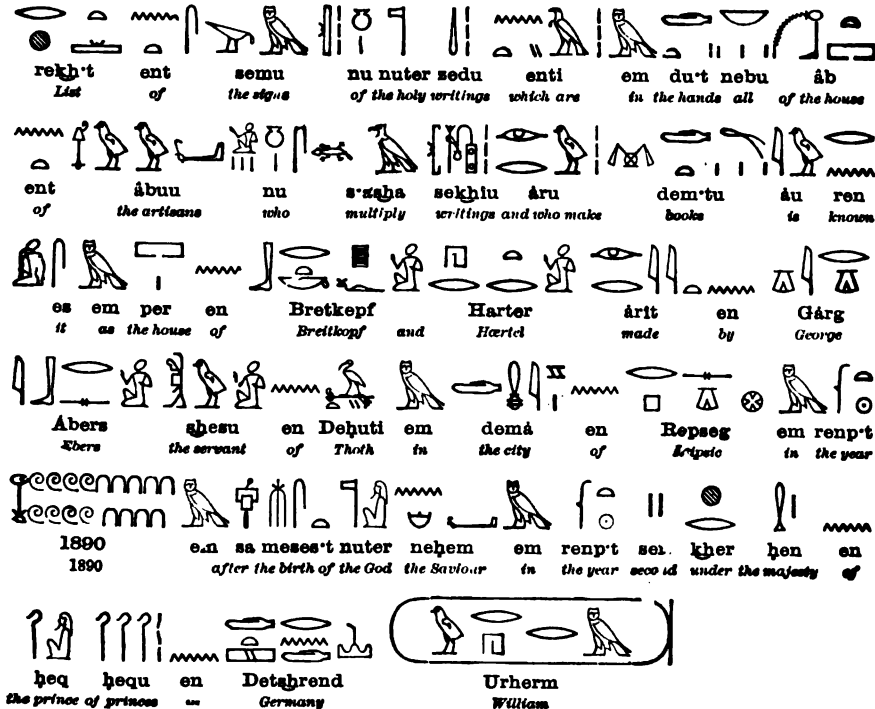
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A Fourth Century Deed from Egypt.

AMONG the numerous legal documents dealing with the transfer of land that have lately been discovered in the finds of Greek papyri in Egypt, none more fully anticipates the formal and technical phraseology of a modern deed than a certain papyrus of the fourth Christian Century, now at the Cairo Museum. While on a visit to Cairo early in 1900 I saw and copied this papyrus, or rather both copies of it, for it has been preserved in duplicate, and the translation here submitted is based upon that transcription. I am indebted to Dr. B. P. Grenfell of Queen's College, Oxford, and to M. Maspero for opportunities to work upon the Greek papyri in the Museum and permission to publish.

The two papyri, which preserve the deed in question come from Ashmunên, the ancient Hermopolis Magna, about one hundred and eighty miles up the Nile from Cairo. Like most of the Ashmunên papyri in the Museum they are from the Byzantine period, the date on them in Roman consuls corresponding to the year 341 A. D. Both are large and handsome documents, carefully written.

The property transferred is a piece of land of unknown dimensions which adjoined lands already held by the purchaser, who by this new purchase extended his holdings to the northwest corner of the block in which they lay. The price is so considerable that the property must have been a valuable one, and the evident importance of the parties to the transfer as well as the careful drawing of the document and the ample papyri used for its accommodation, confirms the impression that the transaction was one of more than usual importance. A single farther point suggests itself in this connection. Such documents are often expressly said to have been made "in the street," *i. e.*, at such notaries' tables as may now be seen in the arcades of Cairo and other Oriental cities, where contracts and deeds of little intricacy may be cheaply drawn up for the unlettered. The deed before us is without this indication, and we may probably conclude that it was more carefully and privately drawn. That both the parties to the transfer, Aurelius Silvanus and Aurelius Asclepiades, were persons of importance, we have the evidence not only of these papyri but of other contemporary documents at Cairo and Berlin. Our deed describes Asclepiades as an ex-magistrate and councillor of Hermopolis. There is at Berlin a document of the year 340 A. D., addressed by Aurelius Silvanus in the name of the ephor, komarchs and *quadrarius* of a certain village, to Aurelius Asclepiades as *praepositus* of the fourteenth district of the Hermopolite nome. Among the unpublished papyri at Cairo is a certified list of land holders addressed by the ephor, komarchs and other officials of a village to this same Aurelius Asclepiades as *praepositus* of the fifteenth district of the Hermopolite nome. This, too, belongs to the year 340, having been written just two days before the Berlin document. Two papyri in the Cairo Museum are also addressed by village officials to Aurelius Asclepiades, as *praepositus* of the fifteenth district of the Hermopolite nome. In it he is notified of what persons are eligible for the office of *sitologus*. Both Silvanus and Asclepiades thus appear to have been public officials, and Asclepiades, at least, was clearly one of the

most important men of the nome, or district. The name Aurelius, Aurelia was very common in Egypt in the fourth century.

The Greek text of this singular deed, is now appearing in the Decennial Publications of the University. A translation of it runs as follows :

"Aurelius Silvanus, son of Aces, his mother being Ther-mouthis, aged about sixty years, scar on the forefinger of the left hand, from the colony of Diodorus of the great Hermopolite nome, to Aurelius Asclepiades, son of Adelphius, ex-magistrate and councillor of most splendid Hermopolis, greeting.

"I acknowledge having sold to you and registered by this agreement made in duplicate, from henceforth forever the unimproved land belonging to me by lawful cession of Kopreus, by an old transfer, together with the ruins of a house on an unenclosed piece of ground in its present condition, on the existing foundations, together with the part of (*i. e.*, interest in) a well pertaining thereto and the other appurtenances and all entrances and exits pertaining thereto, in the aforesaid Hermopolis, on the Square of the Guard looking westward in the street Asynkretius ; its neighbors being on the south and east yourself the grantee, on the north and west public streets ; at the price mutually agreed upon of one hundred silver talents, coin of the emperors, which I have here received in hand in full, and I acknowledge that with you the grantee and your legal representatives belongs the title and control of the old house granted to you as aforesaid, as well as of the unimproved land, to be used and dealt with in whatever way you choose from henceforth forever ; while on me the grantor rests the absolute and unrestricted warranty that neither I nor any one claiming under me shall on any account in any wise interfere with you, the grantee or with your legal representatives under this conveyance ; and if I interfere or fail to carry out the warranty let the transfer be void, and I, or whoever interferes with you the grantee or your legal representatives shall pay in addition both the

damages and expenses and by way of penalty on my part as a personal obligation double the price, and to the public treasury the like amount; the deed of sale, which I hand over to you in duplicate as deposited in the public archives, to be none the less valid. I hereby agree to the proposed registration, and being interrogated as to thus duly and properly making these payments, I make acknowledgment.

"In the consulship of the most illustrious Antonius Marcellinus and Petronius Probinus, Pharmouthi 6. I, the aforesaid Aurelius Silvanus, have made the conveyance and received the price in full, and I will warrant the conveyance and I agree to the proposed registration as aforesaid. I, Aurelius Melas, son of Didymus, have written for him as he is illiterate. (Second hand) Aurelius Pinoution, writer of contracts drawn through me."

The method of identification employed, viz., by age, parentage, scar and place of residence, is the ordinary one used in papyri of the Ptolemaic, Roman and Byzantine periods. The personal descriptions are sometimes much more explicit, *e. g.*, in an unpublished Ptolemaic deed of the year 129 B. C., now in the Cairo Museum, land is made over to one "Petosiris, son of Horus, of middle height, dark complexioned, smooth shaven, long faced, straight nosed, with a scar on the right wrist"—phrases recalling the personal descriptions required on American passports.

The deed was prepared in duplicate and it is an interesting and significant coincidence that both forms have been preserved. I am not aware that it was customary to deposit both copies in the public archives. The fact that so many papyri dealing with Asclepades have been preserved, suggests that his own official position lead to the mixing of his private papers with documents of the archives, so that it is not certain that both copies of the deed necessarily lay from the first in the archives.

After indicating the sources of the title—"lawful cession of Kopreus"—the instrument proceeds to specify certain incorporeal hereditaments appertaining to the land,—rights in a

neighboring well and rights of way, the latter indicated by the formula frequently in legal papyri, and probably copied into this deed from the conveyancer's model form. The land is next described, not by metes and bounds, but by owners on south, east, north and west, in the ordinary Egyptian manner. The number of acres is here omitted, though it is often specified in such papyri. The consideration is set at one hundred talents, good and lawful money.

A particular warrant of quiet enjoyment is made to the purchaser as far as the grantor or persons claiming under him are concerned, and he is protected by a curious and heavy penalty. The instrument is thus what is now called a special warranty deed. The date is given by the consuls of the year 341 A. D., and the day of the Egyptian month, Pharmouthi sixth, *i. e.*, April 1.

The acknowledgment of the grantor is added, not in his own hand, but in that of Aurelius Melas, Silvanus himself being illiterate. This Aurelius Melas was also the writer of the whole instrument. The deed bears, after this acknowledgment, the notation of the "writer of contracts," or probably as we should call him the conveyancer, under whose direction the scribe Melas seems to have written. That there were record offices where the transfers of property were supposed to be scrupulously recorded, the proclamation of Marcus Mettius Rufus, praefect of Egypt (A. D. 91), is of itself enough to prove. In that remarkable proclamation it is the effort of the praefect to get the official abstracts in the property record office brought up to date and to insure their being properly kept up thenceforth. The proclamation proceeds "I also command all scribes and recorders of contracts not to execute contracts without an order from the record office, and warn them that not only will failure to observe this order invalidate their proceedings, but they themselves will suffer the due penalty of their disobedience." The word here translated "Scribes of Contracts" is the word that occurs in the concluding notation of our deed. The "writer of contracts" is thus probably the draughter of the instrument.

New Discoveries in Egypt.

THE German Orient Society have recently made a report of their work on the pyramid of Abusit. Their first discovery was the fore court of the Temple of the Dead. It had been left unfinished, and most of the beautiful columns that had been completed had fallen. But two magnificent pillars were left. In that courtyard was found the partly broken figure of a lion, grandly proportioned and far beyond life size. Its sculpture is so fine that the scientists agree that it was the work of a sculptor of extraordinary talent. The head was perfectly preserved. The great temple relief of all was found between the hall of columns and the holy of holiest. It shows the king himself, with apron and lion's tail as insignia of his high rank. He wears a headdress of feathers and horns. The jackal-headed god Anubis steps towards him, bringing him the sign of life. In a smaller relief Ne-woser-re is pictured with raised club slaying a group of men whom he holds by their hair.

In digging out the Chamber of Statues the explorers unexpectedly came upon a splendid painting. It was intended to show a door set into the solid wall. The colors, laid on by hands and brushes of which there has been no vestige left on earth for 4,000 years, were bright and glowing, shining out of their long-kept darkness into the light of to-day as if they were still wet. But scarcely had the sun streamed in before they began to pale. Fortunately, the expedition numbered a skilful painter among its members, and he succeeded in making a true copy in full size of the ancient work of art. Then the diggers reached the tomb of the high priest, Jen-em-Jechwet. After breaking out the first stone the Europeans peered in and for the first time in forty-five centuries human eyes looked upon the coffins of the priests of Ne-woser-re.

A handsome coffin in another chamber contained the mummy of a man who must have been exceptionally rich, for around his neck was a string of real pearls, while others, even high officials, had to be content with painted ones. The gifts that had been placed by his side made a little history of

that age in themselves. In a niche at the head of the coffin were stone vessels, bound with leather, that had contained salves and precious ointments. There was a bed resting on carved lion's claws. Under it stood a waxen vessel and two bags filled with what apparently were face paints. A whole set of carpenter's tools was found in the rear of this chamber. There were saws, drills, augers, axes, awls, and polishing stones. When the coffin was dragged out a new surprise waited in a cavity behind. There were beautiful models of ships of the dead. One was shown with bellying sail ; another, with lowered mast, was being moved by rowers.

There was the dead man's kitchen in a miniature model. A butcher is in it, cutting the throat of a steer. Another is catching the blood. The aprons of both are bright red with it. Alongside of them squats another, a cook, broiling a goose on a spit. The model has many figures of female servants. Some are grinding corn, others are baking bread. Another model was that of the granary. In the courtyard is shown the delivery of the grain. Servants are seen carrying it upstairs, where it is poured into the bins in the upper storey. A woman was found next. She was a Sat-Nofer, the favorite of the King. In that gorgeous life of 4,500 years ago, no doubt she had been beautiful and clothed with rich apparel and surrounded with loveliness and luxury. But in death she was not to lie as lay the true queen or her master.

Placed in a rude coffin of thin wood, she was put away in a bare chamber far from the habitations of the royal dead. Hardly any gifts were laid with her. Instead, as if in irony—a grim joke that was to wait for inconceivable time to make its point—they laid by the coffin of the poor, forgotten courtesan a bronze mirror without a handle, and a little stone used for grinding rouge. As the digging progressed from this point this history of decline became uncovered. When the explorers reached the remnants of the period 2000 B. C., they found habitations of priests, showing that the temple had votaries. But they were poor and meagre, like the ruined graves of the caliphs. And when the workers reached the re-

mains of 1300 years B. C., they found that dust and sand had even then buried the glorious dynasty, and over them were hundreds of men's graves.

When the party reached the Greek period the great discovery was made of the poem by Timotheos. It was found in a mighty wooden coffin. Unrolled, it proved to be about four feet long, containing five columns of Greek verse written in ancient uncial characters. It is the oldest Greek book, undoubtedly older than the time of the beginning of bookmaking as originated by the founding of the Alexandrian Library. The man in whose coffin it was found was certainly buried early in the fourth century before Christ. It is a lyrical text, not that of a dilettante like Isyllos, but of a true poet, one whom the men of his day hailed the greatest poet of the world. It is intended to be sung. It takes the place of the epic song of previous times. It chants the tale of the sea fight in Marathon.

The Palestine Exploration Fund.

WHILE the explorer's first conclusions are always understood by him and his readers to be purely tentative, yet there seems abundant reason to believe with Mr. Macalister that he has found in Gezer evidences of the sacrifice of children. We know that Abraham would not have proceeded so promptly toward the completion of the proof of his faith if he had never seen nor heard of such a deed as the sacrifice of a son. We know that in times of extremity a besieged king would slay his son as a last appeal to his God, 2 Kings, iii: 27. We know that the Israelites were severely reprov'd for causing their children to pass through the fire to Moloch, and we are therefore prepared to meet with evidences of such sacrifices among the older inhabitants of the land. These are spoken of in the Bible as Amorites in the mountains, Canaanites in the plains, and others in special districts, but for the explorer's purpose it is better to speak of them all as Pre-Israelites. Now Gezer was made the southwestern corner of the territory

of Ephraim, but it was a long way from the centre of that tribe, and was in that doubtful border-land which lay mostly within Dan, but was abandoned by that tribe when it removed to the north. Samson's exploits reveal the unsettled state of the region. It is altogether probable that the father of Solomon's Egyptian wife took possession of Gezer because he regarded it as a menace to the kingdom of Israel, and it was undoubtedly in accordance with his advice that Solomon turned it into one of his frontier fortresses. Until that time Gezer would not seem to have been influenced by the Jews at all, and thus its historic remains must be in their lower strata non-Israelite.

It also appears that the excavations carried on for five months in Taanach have revealed less of Israelite remains than had been expected, and that the most interesting object found is a "Canaanite altar," which has gone to the museum at Constantinople. Here again, Prof. Sellin would more wisely have used the term Pre-Israelite, since it would be as correct to attribute the altar to the Amorites as to the Canaanites.

The extraordinary power of Prof. Clermont-Ganneau in discerning and deciphering fragmentary inscriptions was never more manifest than when he took up a broken series of Greek letters found at Beersheba and made the daring suggestion that it stated the contributions which were to be furnished by that town to its garrison; but, three months afterwards, he was able to present an ordinance of Theodosius II issued at Constantinople A. D. 409, and covering precisely this point, thus showing that his long experience has given him a peculiar insight and an extensive grasp which no younger scholar can in any degree rival.

It is most pleasant to see that the Rev. John P. Peters, D. D., whose name is usually associated with the excavations in Babylonia, has turned his attention to Palestine. He is one of the managers of the American Institute in Jerusalem, and it is to be hoped that he will continue his interest in this field. In investigating the place which Dr. Bliss excavated under the name of Tell Sandahannah, and in finding confirmation of

the suggestion of Dr. Bliss that it may be the Mareshah, which was the home of the prophet Micah, Dr. Peters has rendered an abundant service already, but we are encouraged to believe that there is more to follow of similar researches made on the spot.

A most valuable suggestion has been made in Jerusalem topography by a brief note in a recent number of the *Quarterly* on the name of the Tyropoeon or Cheesemaker's Valley. This suggestion is that the "brick-kiln" of II Samuel xii: 31, is in Hebrew *malben*, and that here we have the word "laban," the Arabic sour milk or fresh cheese. This brings us at once to the idea that David, who had already tortured the Ammonites, did not bring them through a brick-kiln—an impossible conception—but through the pathway of the market, probably very much as Roman Imperial conquerors led their captives through the *Via Sacra* of the Forum. It is certainly true that *malben* does sometimes mean mortar, and we see that mortar and soft cheese might be designated by the same term, but "brick-kiln" would be inadmissible.

The London office has decided to report subscriptions once a year, but this of course does not change my method of forwarding subscriptions thither each month, and sending a receipt by return mail to the subscriber and a quarterly list to BIBLIA. Subscriptions for 1903 are now due and are needed by the Fund at once.

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Book Reviews.

THE Discovery and Decipherment of the Trilingual Cuneiform Inscriptions. By Arthur John Booth, M. A.

On various ruins in Western Persia are to be found numerous inscriptions written in cuneiform text. Although they were written by a great and powerful race who had in their time overturned all of the dynasties of Asia, and subdued the civilized parts of Europe, yet for two thousand years after its extinction the knowledge of the language used by this race had been extinct, and the very existence of the race had been forgotten, and only a hundred years ago it was still possible to maintain that there was no such thing as cuneiform writing, and a German professor, Witte, of the University of Rostock, maintained that the characters were elementary designs of flowers in bouquets and garlands. A number of Oriental scholars had noticed a resemblance between the cuneiform and the Chinese characters, and some thought they resembled the Runic script or the Ogham writing of Iceland. Lichtenstein read in them certain passages from the Koran, written in Cufic, the ancient Arabic character. Generally they were pronounced to be talismanic signs, mysterious formulæ, astrological symbols, charms, etc.

The conquering sword of Cyrus and the organizing hand of Darius founded the Achæmenian empire of Persia (B. C. 559-338), and about a thousand lines of cuneiform texts* inscribed on the mountain rocks and the ruins of temples, were addressed in three languages to the three great races of the empire—the Aryan, Semitic and Turanian; just as, at the present day, the edicts of the Sultan are published in Persian, Arabic and Turkish. The triglot inscriptions in Persia were composed in Old Persian, Susian or Median, and Assyrian, and the decipherment of these inscriptions is one of the most wonderful chapters in the history of the science of philology, and is worthy of being included among the great achievements of the nineteenth century.

*The cuneiform inscriptions of Persia contain 379 words, 131 of these being proper names.

It was the result of scholars in deciphering the Old Persian inscriptions that led to the decipherment of the Assyrian inscriptions, and which has opened to us a new world with a vast amount of literature. It was found that Assyrian and Babylonian were not exactly the same language, but differed from one another at least as much as two strongly marked dialects of the same speech. But the labors of many scholars, reaching over fifty years and working upon the extensive materials gradually accumulating, have cleared up most of the difficulties, and both are now almost as well understood as any other ancient language. From discoveries made in the Library of Assurbanipal an early dialect was discovered belonging to the Turanian family, and which has received the names of Akhadian and Sumerian. The inscriptions in this language are found written in a linear or archaic character that evidently preceded the use of cuneiform. The conclusion was soon reached that this Turanian language was the original language of Southern Babylonia, and that the cuneiform writing developed from its ancient script. But still more surprising was the discovery that not merely the writing but the religion and literature of later times descended from this ancient source, and the evidence derived from the cuneiform documents, combined with the results of the excavations conducted by Dr. Peters and others at Nippur, have carried back the beginning of Sumerian history to an almost incredible antiquity, some even estimating the date at B. C. 8000.

As Mr. Booth says: "Considering that the existence of the old Babylonian Empire was previously entirely unknown; that our knowledge of the Assyrian Empire hitherto depended altogether on a few passages in the Hebrew Scriptures, and some absurd legends collected by Herodotus and Ctesias; that the very existence of a second Babylonian Empire seems to have entirely escaped the knowledge of the Greeks, we are in a position to estimate the gain to the range of our historical information. The inscriptions have also shown the origin of many myths popular in ancient times; and of legends that even still enter its current theology. They have exhibited

the Semitic people in the new light of a polytheistic race, and they have illustrated the important position filled by the Turanians at the dawn of civilization."

It was because the trilingual inscriptions have rendered such important service that led Mr. Booth to recount the history of their discovery, and to explain the steps that were taken in the work of decipherment by the many scholars who have interested themselves in the work. Mr. Booth begins with the first discovery of inscriptions in A. D. 1472, and gives an account of their descriptions by various travellers for over three hundred years. After 1718 it was more than sixty years before any further contributions were made regarding the inscriptions. In 1765 the father of the historian Niebuhr visited Persepolis, and made some accurate drawings of the inscriptions, and it was these copies that first led to the decipherment of the language. Niebuhr first established three distinct cuneiform alphabets instead of one. The trilingual inscriptions found at Persepolis he thus took to be transcripts of the same texts in three alphabets, in a hitherto unknown language.

Various other travellers—Sir Wm. Ouseley, Sir R. Ker Porter, Rich, Westergaard, Stolz, Dieulafoy, Lord, Curzon, Rawlinson, Loftus and others, and from 1897 M. de Morgan, have contributed to the subject by their excavations, copying of inscriptions, accurate measurement of monuments at Persepolis, Ecbatana, Van and Susa, and very little now remaining to be done to illustrate all that is necessary to know of these Persian ruins. The inscriptions have been successfully recovered and many times copied.

Mr. Booth devotes some two hundred and seventy pages to a very exhaustive description of the work of Niebuhr, Grotefend, Burnouf, Lassen, Rawlinson, Westergaard, Benfey, Oppert and others in the decipherment of the inscriptions, and describes the unwearied diligence, patience, and skill bestowed upon the matter by the different scholars, men of genius, who, by their indefatigable zeal, have rendered it possible to read an ordinary historical Babylonian text with as

much certainty as one of the historical books of the Old Testament, and a new science of Assyriology has been developed. During the last thirty years constant progress has been made in the interpretation of the Assyrian and Babylonian texts, and there are now being published texts, commentaries, papers treating of points of grammar or lexicography, and it will be many years before all of the inscriptions now in hand have been translated, and there is a constant addition of new material, the result of fresh excavations on the ancient sites of Mesopotamia and Chaldea. Mr. Booth's book is the most interesting and complete work on the subject and should be read by every person interested in this most fascinating subject.

The Appendices give tables showing the values assigned to the letters of the Old Persian alphabet; also the true values of Old Persian letters, and the author and date of their decipherment; also showing the values given to each sign of the Susan (Median) syllabary. The frontispiece is a plan of Persepolis.

New York. Longmans, Green & Co., 91 Fifth Avenue. 8vo. pp. 459. Price \$4.00.

THE Tebtunis Papyri. Edited by Bernard P. Grenfell, D. Litt., M. A., and Arthur S. Hunt, D. Litt., M. A., and J. Gilbert, M. A.

This fine quarto volume of 672 pages contains an account of the papyri found by Messrs. Grenfell and Hunt in the winter of 1899-1900 at Umm el Baragat—the ancient Tebtunis—in the south of the Fayûm, when they were excavating for the University of California with funds provided by Mrs. Phœbe A. Hearst. The publication of this volume is undertaken jointly by the University of California forming Vol. I of the "University of California Publications, Græco-Roman Archaeology," and the annual volume of the Græco-Roman Branch for 1900-1, and also—on account of its exceptional length—for 1901-2.

These papyri were obtained from the mummies of crocodiles, which with a few exceptions belong to the end of the second or to the early part of the first century B. C. The crocodile-mummy as a source of manuscripts was not known until accidentally discovered by a workman who broke one of the mummies in pieces and was surprised to find that creature was wrapped in sheets of papyrus. These wrappings were often large unfolded rolls, and documents of 100 or 200 lines are quite common, while some are much larger still. As the editors say, "It is unfortunate that some of these longer texts is of a literary character; but the paucity of classical fragments, which are only four in number, is compensated for by the wealth of new information which is provided regarding the internal history of Egypt under the later Ptolemies."

Among the literary papyri are fragments of five columns of a papyrus containing the second book of Homer's Iliad. In that papyrus a hitherto unknown variant was discovered, and an interesting feature of the papyrus, especially on account of its early date, is the occurrence of several critical signs, besides a stroke marking the beginning of sections.

This collection includes a copy of a most important series of decrees, many letters to and from officials and their subordinates, and numerous reports, showing the ownership, cultivation, and taxation of land, whether belonging to the crown, the temples, or the military settlers. There are also many contracts or accounts, among which is one of unique interest, a complete marriage contract, there being only one other copy of a Ptolemaic marriage in Greek, which is at Geneva, and is incomplete, having lost the beginning and the conclusion. The husband is to abstain from bigamy and other forms of infidelity, and is forbidden to reside in a house over which his wife has no rights, or to ill-use her in any way, or to alienate their common property without regard to her interests. The wife, on her side, is not allowed to stay away from the house by night or day without her husband's knowledge, or to form other ties, or generally bring discredit upon the house. The husband acknowledges the receipt "from her in copper

money two talents 4,000 drachmæ, the amount of the dowry for Appolonia agreed upon with him."

Among the papyri are forty-six different decrees of Euergetes II., one of which reads as follows: "King Ptolemy and Queen Cleopatra the sister and Queen Cleopatra the wife proclaim an amnesty to all their subjects for errors, crimes, accusations, condemnations and charges of all kinds to the 9th of Pharmouthi, of the 52nd year, except to persons guilty of wilful murder or sacrilege. And they have decreed that persons who have gone into hiding because they were guilty of theft or subject to other charges shall return to their own homes and resume their former occupation, and their remaining property shall not be sold."

The original text of all of the documents is given with translations, and notes, and there are nine fac-simile plates of papyri.

(London. Henry Frowde, Oxford University Press. New York, 91 Fifth Avenue. Quarto pp. 674.

WILL Christ Come? The Delayed Millennium: An Historical Inquiry and Record. B. George St. Clair.

There are few dogmas that have been the cause of more controversy than that of the second coming of Christ. The idea originated approximately in the Messianic expectations of the Jews; but more remotely, it has been conjectured, in the Zoroastrian doctrine of the final triumph of Oromazd over Ahriman, and was connected by the Christians with the *Parousia*, or Second Coming of Christ. The chief basis of the millenarian idea in Judaism as well as in Christianity was that there will be a kingdom of peace and joy, in which Christ, after his second coming, will gather all the saints around Him and personally rule over them. It includes the visible appearance again of Christ on the earth to establish his kingdom, the destruction of Antichrist, the distinction of two resurrections—one of the saints, for the kingdom of a thousand years, and one of the rest of the dead, for the general judgment—a

perfection of happiness, and the dominion of the righteous over the unrighteous portion of the earth.

Mr. St. Clair has, with great clearness and free from prepossessions of any kind, traced the history of this belief from pre-Bible times down through the ages. It is sad reading to see how the earnest, practical faith of the first Christians degenerated into the wildest fanaticism, and where during the eighteenth and nineteenth centuries persons were found as ignorantly superstitious and uncontrollably emotional as any of the mediæval lunatics.

Chapters are devoted to Antichrist, False Christs, Non-Christian Messiahs, The Expected Final Conflagration, etc., and then the author deals with the scientific prospect afforded by nature as opposed to the theological. He anticipates a future for the human race on earth, larger than all its past history. To prove his assertions the author brings to his aid the most recent investigations in geology, palæontology, astronomy and biology. Says Mr. St. Clair: "If Science is in the right, Mankind are not likely to wake up in the night and find the world on fire; the anticipations of that kind were founded in astronomical teaching, ancient and misunderstood. The human race is rather likely to grow old, as the individual grows old, and at last drop off quietly as aged people do.

" As sweetly as a child
Whom neither thought nor care encumbers,
Tired with long play, at close of summer's day,
Lies down and slumbers.

"At present, however, there is no immediate sign of it; for the increasing vigor and growing intelligence and multiplying labors of the race are like those of a young man rejoicing in his strength."

(London. Harrison & Sons, 59 Pall Mall. 8vo. pp. 280. Price five shillings.)

DR. AUREL STEIN'S narrative of his Central Asian explorations in 1900 is to be published in London by T. Fisher Unwin, under the title "Sand-Buried Ruins of Khotan." The photographic illustration will be very copious.

Archæological Notes.

At Cairo, on November 17, the new Vice-regal Museum of Egyptian Antiquities was dedicated.

The refitted interior of fireproofed museum building is of ponderous Egyptian design. The lighting of all the halls on every story is perfection, and remains sufficient until after sunset. The chief drawback of the gallery is insufficient ventilation when its halls are crowded as they were on the day of its dedication, and are bound to be often in the tourist season.

Collections are still to install in parts of the gallery, and await completion in others. A majestic flight of exhibition space called *la galerie d'honneur* occupies the whole south side of the palace. It contains a mummy population of priests who lived and ruled important temple sees under the twenty-first and twenty-second dynasties. Their discovery in a cache near Deir el Bahri, in 1891, is a recent memory.

The showcases of the big vestibule contain tools and small utensils, pins, needles, and toilet table requisites. The group has a continuation upstairs, where a hall contains proto-Egyptian and pre-dynastic potteries, the earliest bronze cooking pots, the earliest musical instruments.

The ceramic collection in its continuation includes Phœnician, Syrian, Armenian, Arab, and Persian potteries of the reign of Amenhotep IV., Khuenaten. Greek and Roman vessels and glassware of all ages found in Egypt supplement these native and other ancient earthenwares.

Papyrus rolls cover less of the wall space than one would suppose, and represent a less hoary antiquity. Weights and measures in adjoining cases recall the volumes of controversy which have been waged about ancient metrology in general and Egyptian metrology in particular.

No modern productions excel the fine specimens of the sandálmaker's art, and of the textile art, which the sepulchral customs of the Egyptian race and faith placed in its tombs, and which the dry climate and sandy soil of Egypt have preserved in all their pristine perfection. The Museum of Cairo

has a dated series of cloths, taken in many cases from the very bodies of the Pharaohs themselves, and scientifically classified by Brugsch Pasha, in which there are cambrics of much finer woof than any we weave to-day. These and other textile triumphs of Memphite, Theban, and Saitic industry foreshadow the wealth in fabrics and embroideries of the Coptic Hall. It harbors a great variety of Christian incunabula, besides its wardrobe of vestments and altar hangings. Lamps, candelabra, censers, baptismal fonts, wainscots, and other rich paraphernalia of church furniture and instruments of ritual abound in it.

The new Museum adds few novelties to the familiar documents for the history of Egyptian sculpture. The best are bronzes and images carved in wood. Two statues fashioned of willow wood endeavor to illustrate the soul's forsaking of its carnal prison, and are of extraordinary value. A large bronze lion found at Bedrechine in 1901 is a superb example of the art of an old Egyptian *animalier*.

In short, the Museum adds a new attraction to every foreigner's stay in Cairo.

The Expositor for December contains "The Logos in the Chaldaean Story of the Creation," by Prof. Fritz Hommel—"Recent Biblical and Oriental Archæology"—"A New Inscription from Sidon"—"The Sumerian Origin of the First Account of the Creation in Genesis," by Prof. A. H. Sayce—"The Name of Moses," by Rev. C. H. W. Johns.

Prof. Hommel endeavors to prove that in *Adapa*, which stands second in the Chaldaean list, we have an intermediate form betwixt God and man, which signified originally "Word of the Father." Says Prof. Hommel: "In conclusion, I would once more note with emphasis that it is no fortuitous circumstance that it was not in Babylonia, for instance, with its cult of the sun (Bel-Samas), that their ancient anticipations of the Christ were current, but in Ur of the Chaldees, with its cult of the moon (Ea-sin)—Ur of the Chaldees, the home of Abraham the friend of God."

We read in the Code Hammurabi, a code of laws, or legal decisions, promulgated in Babylonia by the great king in whom so many scholars see the prototype of the Amraphel of Genesis 14, "If a man adopt a child *ina mesu* and brings him up, no one has any claim on him (against his adopted father)." Prof. Johns conjectures that *ina mesu* could well be a euphemism for "natural sons." Even if illegitimate children were not actually drowned or exposed in arks upon the waters, the idea would soon arise that any child taken from these foundlings was "drawn from the waters." The children whom a man had begotten outside wedlock were "his waters," by a desire to avoid calling them "his sons," which they were not in the eye of the law. Says Prof Johns: "If then, the writer of Exodus adapted the story of Sargon I. of Akkad to the infancy of his hero, and had before him a version of that story in which Sargon was taken from the waters *ina mesu*, what more likely that he mistook *mesu* for a proper name, especially as the sign *ina* is often represented by the single vertical wedge, which is also the indication of a proper name. Even if he had *musu*, and not *mesu*, in his text, which is less likely, the same mistake could easily arise; especially as this phrase seems to have gone out of use after a time. Whether scholars will regard this conjectural derivation of Moses, 'one drawn out of the water,' as more satisfactory than the other conjectural etymologies or not, this seems probable; unless we are to imagine a country like Babylonia, where, as the Code shows, children were so much in demand, as sanctioning infanticide, we may regard the use of *mesu* to denote 'natural sons,' as distinguished from legal offspring, as giving rise to the legend that Sargon I. was actually saved from a watery grave by the peasant Akki, who, in words identical with the Code, 'adopted him and brought him up.'"

In the *Mitteilungen der Vorderasiatischen Gesellschaft* of Berlin, 1902, pt. 5, Prof. W. Max Müller of Philadelphia has just begun to publish the results of his late trip to Egypt, selecting as the first specimen the famous treaty of Rameses

II. with the Hittite king, Khetasira. Although this text has been copied several times (partially by Burton, Champollion, Rosellini and Brugsch, more completely by Lepsius—who used only a squeeze—and Bouriant), the second edition is only the second aiming at an exhaustive reproduction of every line and every sign. Bouriant's copy was reproduced only in hieroglyphic type and is shown to have been partly a product of fancy; the new copy uses faithful lithography on 16 large plates, trying to be also paleographically exact. To secure a finite copy Prof. Müller has taken the principal copies of his predecessors to Karnak and has compared them with the original on stone, which, fortunately, has proved to have remained almost intact since the days of Champollion. Thus, and by comparison with the second, very fragmentary, copy in the Ramesseum, a great many new signs and words have been made out, and it is now possible to understand a good deal more of the difficult text. Still, the new results contain numerous problems which may occupy Egyptologists for some time.

In the translation and commentary accompanying the plates Prof. Müller considers the text no longer as a treaty of peace (as Egyptologists have done so far), but sees in it a document confirming an alliance between the two kings which was based on a previous peace, concluded, perhaps, years before. Closer examination of the document has revealed in its awkward and un-Egyptian style numerous traces of the cuneiform original. This original is proved (partly with the help of the Assyriologist, Dr. Winckler) to have been not the unknown native tongue of the Hittites but Babylonian which, indeed, we know from the Amarna tablets, the finds at Susa, etc., to have been the diplomatic language of entire Western Asia. Other new results are, e. g., the remarkable anxiety of the Hittite "great king" to obtain military help from his new ally, by which anxiety he seems to hint at a danger threatening the Hittite empire. This was probably the growing Assyrian power which must at that time have annexed the remnants of the once powerful kingdom of Mitanni, east of the Euphrates,

rather completely. Furthermore, the relations of the Hittites to the kingdom of Kizawadana, probably a western fragment of the Mitannian empire which had become united with the Hittite empire by a marriage. The official titles of the "great kings of Khettê" are shown by the writer to be derived partly from northern Mesopotamia (Harran), partly from Babylonia. Among the results for the religion of the Hittites the most remarkable is that apparently they worshipped the sun as a female deity. The numerous names of Hittite cities mostly still await identification by specialists in the geography of eastern Asia Minor.

Prof. Müller promises to publish in the same exhaustive way, and in the same journal, a series of the most important historical inscriptions, first of all the new, large stela, in which Pharaoh Amasis reports his victory over his predecessor Apries or Hophra.

THE *Expositor*, in a notice of Maspero's "The Dawn of Civilization : Egypt and Chaldea," says :

"The writers of books on the Archæology of the East are having a hard time of it at present. The ink is scarcely dry upon the page when some discovery is made, important enough to demand a new book, or at least a new edition. Who would be content, for example, with a book upon Egypt which had no record of Petrie's discoveries and surmises in connection with the first dynasty ; or with a book upon Babylonia which gave no account of the discovery and decipherment of the Code of Hammurabi—the most epoch-making 'find' of the last quarter of a century ?

"Prof. Maspero's method is the only satisfactory one. After every great new discovery he produces a new edition. And so within these few years, since the book first appeared, four editions have been issued in English. For Maspero is the authority, and he has the great gift of popularization. It is to Maspero that the vast multitude must turn who do not see the *Proceedings of the Society of Biblical Archæology*, and could not read them if they did.

"Professor Maspero claims, and no one will dispute the claim, that he has brought his book completely up to date, having embodied in it the results of the latest discovery made in the Nile valley by Amélineau, De Morgan and Petrie. These discoveries have compelled him to re-write his description of the manners and customs of the Early Egyptians. Prof. Maspero does not claim to be quite so sharply up to date in regard to Babylonia, for Hilprecht's book had not appeared when he went to press. He has, however, done what was possible, and in particular has been able to give an account of the interesting discoveries made by De Morgan at Susa. No doubt we shall have another edition by and by. But he who resolves to wait for the latest book and the latest edition on Egypt and Babylonia, resolves to know nothing about the subject. We must follow Maspero from edition to edition whatever it costs us."

Mr. Stanley Cook's article refers to the only known Biblical papyrus in Hebrew, and which contains the Ten Commandments and the commencement of the well-known Jewish "Shema." It differs more widely from the ordinary or Massoretic text than any extant Hebrew manuscript (the oldest of which belongs to the nineteenth century), and in nearly every case the variant is found to be supported by one of the early versions. Although the Hebrew text of the Old Testament has remained practically unchanged since the second century of this era, there is evidence to show that before this period there must have been other recensions in existence. It was, therefore, argued that the papyrus represented one of these pre-Massoretic recensions. It was not necessarily pre-Massoretic as regards date, since the authoritative text may not have been adopted so early in Egypt as in Palestine. On the other hand, the palæography, which is of a most interesting character, favors a date between the first and third centuries of the Christian era, and nearer the former than the latter limit. The text of the Decalogue

comes midway between the recension in Exodus and that in Deuteronomy, and it was contended that it represented an earlier form of the latter. Among the features of the new Biblical text are the transposition of the sixth and seventh Commandments, which is found also in the New Testament, and the words: "The Lord blessed the seventh day," in the fourth. The Decalogue is immediately followed by an introduction to the Shema which is now found only in the Septuagint and Old Latin versions, but must have stood in early Hebrew texts. The papyrus provides welcome material for the textual and literary criticism of the Old Testament. It proves that many of the readings in the Septuagint are not due to translators, but are absolutely genuine, and that the theory that the Hebrew text was not always settled is essentially correct. The arrangement (Deut. chap. v: 6-18, vi: 4 sq.) showed that the papyrus could not have formed part of a phylactery. Whether it was part of a catechism, lectionary, or liturgy is doubtful in our present state of knowledge. But there is evidence that early recensions of the Pentateuch differed considerably from the Massoretic, so that it is not impossible that the papyrus actually once formed part of the roll of the law.

THE late Sir Peter le Page Renouf was one of the first and at the same time one of the most conscientious and reliable Egyptologists of the time. He was a prolific writer; a chronological list of his publications occupies twenty-five pages of the *Proceedings of the Society of Biblical Archaeology*. His lectures on the Religion of Ancient Egypt, printed in 1880, passed through several editions, and were afterwards translated into several European languages. His *Elementary Grammar of the Ancient Egyptian Language*, printed with the hieroglyphic character, was the first separate work of the kind published in the English language. After forty years' conscientious study and collation of texts he began in 1891 to issue his translation of the Book of the Dead, with commentary

and notes. This translation was not completed at his death, having translated 138 chapters, but is being completed by M. Naville who had access to Sir Peter Renouf's papers. Having acquired a knowledge of most of the ancient and modern Semitic, Indo-European, Berber, and Finnish languages, a few years before his death he became a student of Chinese, for its important contributions to comparative philology.

Ernest Leroux, 28 rue Bonaparte, Paris, has recently issued volume first of "The Life Work of the late Sir Peter le Page Renouf," containing Language, Mythology and Literature of Ancient Egypt, edited by G. Maspero and W. Harry Rylands. The Egyptian portion will occupy four octavo volumes of about 500 pages each, at \$5.00 per volume. This work will embody the many scattered essays which represent the best part of Sir Peter Renouf's life work, and is published at the expense of Lady Renouf. It is hoped that the friends and admirers of Sir Peter Renouf will not permit this work to be a financial loss to Lady Renouf, who takes this method of erecting a monument to her late husband. This work can be obtained from Lady Renouf, 46 Roland Gardens, London, S. W.

STEURNAGEL has published a very clear and methodical treatise on the history of the Israelite migration into Palestine (*Die Einwanderung der israelitischen Stämme in Kanaan*). The tribes descended from Leah, on their entry into Canaan, formed a single group; from this stem, Reuben, Simeon, Levi, Judah, Issacher, Zabulon and Dinah separated (the tribes are classified under the names of Jacob's four wives, in conformity with the custom which has been adopted since the works of Wellhausen). The tribe of Dinah settled near Sichem, was absorbed by the Sichemites; Simeon and Levi, established near Dinah, being disappointed in their attempt against Sichem, lost all importance. Originally there was but one tribe descended from Rachel, Joseph, who divided later into Ephraim and Manasseh. Machir was an offspring of Joseph who went and settled down in Gilead. Joseph established himself in the district formerly occupied by Simeon, Leah

and Dinah. Benjamin afterward separated from Joseph. The tribes descended from Bilhah—to wit: Dan and Nephthali—resided at first in the northwest of Mount Ephraim. Those descended from Zilpah originally lived to the east of the Jordan; it was from thence that Aser set out, later on, to take up its residence in the north. Jacob is not merely a personification of the people of Israel, but was originally the father of one tribe. Jacob was an old family, closely connected with that of Rachel; to these tribes Jacob-Rachel belongs mainly to the name of Isarel. The reader will be interested in following the author in all the details of the emigration and wanderings of the tribes.

The date of the Exodus is placed at 1450. The time of the establishment of Israel in Canaan seems to be some period before 1300. It is the tribes descended from Leah which are described under the name of Habiri in the inscriptions of Tel-el-Amarna, about 1400 B. C.

UNDER the title "The Babylonian Conception of Heaven and Hell," an English translation has appeared of a paper by Dr. Alfred Jeremias, entitled "Hölle und Paradies bei den Babyloniern." Dr. Jeremias gives a very readable sketch of the Babylonian beliefs concerning death and the life beyond the grave, special prominence being given to the passages bearing on these subjects which are contained in the legend of the descent of the goddess Ishtar into the Underworld and in the great epic of the Old Babylonian hero Gilgamesh.

LUZAC's Semitic and Translation Series, Vols. XII and XIII, comprises "The Seven Tablets of Creation, or the Babylonian and Assyrian Legends Concerning the Creation of the World and of Mankind." Edited by L. W. King, M. A., F. S. A. Vol. I contains English Translations, Transliterations, Glossary, Introductions, etc. Vol. 2, the Supplementary Texts—Babylonian and Assyrian.

THE principal article in the *Geographical Journal* for December is Dr. M. A. Stein's report of a journey in Chinese Turkestan, his special aim being to examine some of the ancient ruins seen by Sven Hedin and other travelers. It was made under the direction of the Indian government, and was the first attempt to explore this region from an archæological point of view. He visited the sites of several towns which have been submerged by what the natives term the "great sand ocean," and found numerous remains dating back to the second century of our era. Among these were statues, stucco images, relieves, frescoes, ornamental wood-carving, and coins. Orchards and gardens could be traced, and in one place a row of fallen poplars was discovered. The most important finds were several hundred wood tablets, the great majority of which were written in an Indian language. Some were in a non-Indian language, but written in Indian characters, and may prove to be an indigenous tongue spoken by the people of that period. When they are deciphered, it is hoped that they will throw light upon a lost chapter of Central Asian history. Many of the copper coins were of the Chinese Han dynasty, whose reign came to a close in A. D. 220. The wooden tablets had leather covers, tied with string and sealed with clay seals. Many other important finds were made bearing witness to the important part played by this ancient little kingdom in the interchange of the cultures of India, China, and the classical West.

At the recent Congress of Orientalists at Hamburg the following papers were read in the Semitic Section: Notes upon a Small Collection of Babylonian Tablets from the Birs Nimrod, Pinches—Origin of Hebrew Fragments of the Book of Jesus, Son of Sirach, Ryssel—Excavations conducted at Ta'annek in Palestine, Sellin—Origin of the Cuneiform Spelling-book, Halévy—The Planets and the Gods of the Zodiac of the Elamites in the Great Cylinder of Assurbanipal, Hommel. The section expressed a wish for the early publication of the great Cambridge edition of the Septuagint, and made some im-

portant recommendations to the editors regarding the publication of the Vatican text, etc. The section also advised those societies, etc., who are about to undertake excavations in Assyria and Babylonia to have them conducted by scholars versed in the knowledge of the history, languages, etc., of the ancient East.

In the Egyptian Section Erman explained the progress of the work on the "Dictionary of the Egyptian Language;" Capart read a paper on "A New Papyrus of the Book of the Dead." Th. Reinach "On the Date of the Jewish Colony of Alexandria," and Naville on "The Stone of Palermo."

THE publication of the third edition of Schrader's work on Cuneiform Inscriptions and the Old Testament (*Die Keilschriften und das Alte Testament*) is proceeding, the first number of the second part having appeared. The fascicule drawn up by Zimmern treats of religion and language, and the author examines very carefully the existing connection between the Babylonian religion and the Old Testament. The work is of the highest interest. It is understood that this edition of Schrader, which extends to the Apocryphas, the pseudepigraphs, as well as the New Testament, is published by Zimmern and Winckler, who have entirely translated the original edition.

(Berlin. Reuther und Reichard, 1902).

CONTENTS of the *Proceedings of the Society of Biblical Archaeology*. Vol. XXIV. Part 9: The Book of the Dead, Chapters CXLVIII-CXLIX, E. Naville—Notes on the XIXth Dynasty, W. M. F. Petrie—The Hieratic Text in Mariette's Karnak, W. Spiegelberg—Inscriptions relating to the Jewish War of Vespasian and Titus, J. Offord—A Bilingual Charm, W. E. Crum—Some Unconventional Views on the Text of the Bible (iv), H. H. Howarth—Instruction in Egyptian, E. Sibree—Ancient Egyptian Draughts-boards Draughts-men, W. L. Nash (5 Plates)—A Note on the Millingen Papyrus 1, 3, 4, A. H. Gardiner—Letters from Dr. Kurt Sethe, M. G. Bénédict, M. E. Montet, and others, on the Transliteration of Egyptian.

THE annual gift of antiquities from the Egypt Exploration Fund Association has just been received by the Yale Peabody Museum. The assignment, which is from the ruins of Abydos and Fayoum, contains specimens of more than one hundred flint instruments, spindle whorls belonging to the first dynasty, Ushabti heads, figures and bronzes, a double granite statue of Unnefer and his sister from between the thirteenth and eighteenth dynasties, a cartonnage mask, ivory, beads, wooden combs, pottery, vases, lamps, glass vases, bronze bangles, etc., dating from the Greco-Roman period. The collection has been installed with the accessions of the last three years from the Egypt Fund.

THE scores of local Honorary Secretaries of the Egypt Exploration Fund in the United States have almost *en masse* signed a request to the London committee to appoint Rev. Dr. William C. Winslow *Honorary* Vice-President for the United States, a position not involving active work, nor of necessity connecting him with any committee or local organization. There was widespread dissatisfaction at his displacement from the post of Vice-President in the reorganization of the "Boston Office," and at the request of a number of the local secretaries the matter was considered, and General C. W. Darling of Utica, long a secretary, called for signatures. Some of the first names in the educational and religious affairs of the land are on the list, as a casual glance at the roll of local secretaries will show.

CONTENTS of the *American Journal of Archaeology*, Vol. VI, No. 4: The Stage Entrances of the Small Theatre at Pompeii, Francis W. Kelsey—Etruscan Horseshoes from Corneto, Wm. N. Bates—A Hoard of Roman Coins from Tarquinii, Geo. N. Olcott—On the "Mourning Athena" Relief, Arthur Fairbanks—"The Argive Heraeum"—Various Statues for Corinth, James Tucker, Jr.—The Lechaicum Road and the Propylaea at Corinth, J. M. Sears, Jr.—Archæological Discoveries, H. N. Fowler. Five Plates.

PROFESSOR HERMAN V. HILPRECHT, whose work among the ruins of ancient Babylon has given to the world for the first time a glimpse into the history of fifty centuries before the Christian era, has left America to take up again the exploration of the mounds of Nippur. The famous archæologist leaves the University of Pennsylvania, where he holds the professorship of Assyriology, and under whose direction he carried on his previous explorations. He has been in this country only a few months, but during that time he delivered a series of six lectures at the university on researches among the ancient ruins, and a final lecture on the subject of Assyriology at the Academy of Music in Philadelphia. He will spend several months lecturing at the German universities. At Constantinople the professor will fit out his expedition for the work on the scorching desert in the midst of which lie the ruins of the great city of ancient times. He will also complete his work in the Royal Ottoman Museum of cataloguing the rare treasure of Babylonian antiquities kept there by the Sultan of Turkey.

MR. J. HUTCHINSON has translated Dr. Wiedemann's "Popular Literature of Ancient Egypt" (No. V. of the series entitled "The Ancient East"), which gives an excellent popular description of such Egyptian stories, fables and love songs as are still extant. Just as the modern fellah sings over his work, so, were the ancient Egyptians wont to drive their flocks or urge on their oxen with songs of a character very similar to those in use at the present. Dr. Wiedemann has given a good description of the philosophic texts, the earliest of which, written about 2500 B. C., contains the arguments between a man and his sons on the morality of suicide. The well known travels of Sanetra have been included, and the adventures of this voyager, which makes excellent reading, occupy several pages.

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THE local honorary secretaries of the Egypt Exploration Fund in the United States, representing the American Branch in all sections of the land, have unitedly requested the London committee to at once appoint the Rev. Dr. W. C. Winslow honorary vice-president. The eighty names on the list of signatures comprise men of eminence in education, in church and state, and in the business world. The movement began in New York State, and General Darling of Utica acted as secretary. Dr. Winslow must feel highly gratified that his labors, since he founded the Branch in 1883, are so fully appreciated and recognized by so representative and distinguished a body as the local secretaries.

CONTENTS of *Proceedings* of Society of Biblical Archæology, Vol. XXIV. Parts 7 and 8: The Book of the Dead, Chapter CXLVII: E. Naville (*2 Plates*)—A Pre-Massoretic Hebrew Papyrus, S. A. Cook—The History of the Transliteration of Egyptian, F. Legge (*6 Plates*)—Some Punic Analogues, Joseph Offord and E. J. Pilcher—The Parentage of Queen Aah-hetep, Percy E. Newberry—Fragment of some Early Greek MSS. on Papyrus, F. C. Burkitt (*Plate*)—Some Assyrian Letters, C. H. W. Johns—Hammurabi's Code of Laws—"The Lament of the Daughter of Sin," T. G. Pinches—Notes—An Egyptian four-wheeled Chariot. . . . An Egyptian Representation of the Camel. . . . A Ring with the Cartouche of Nefer-ti-ti.

THE important literary treasures which were recently removed from the Jami and Kebir mosques of Damascus, and which were presented to the Emperor of Germany by the Sultan, are to be transferred soon from Constantinople, where they are in the care of the German Ambassador, to the Berlin Museum, their permanent resting-place. It will be remembered that the most interesting manuscript in this collection is a very early translation of a portion of the Pauline epistles into early Syriac.

CONTENTS of *Man* for January: Note on a Method of Radial Craniometry, C. S. Myers—On the Correlation of the Mental and Physical Characters in Man, Alice Lee, Marie A. Lewenz and Karl Pearson—Rudolf Virchow, J. L. Myers (Portrait)—Note on a Collection of Gold Objects found in Sarawak, in the Possession of His Highness the Rajah of Sarawak, C. H. Read (Ill.—)Reviews and Proceedings of Societies.

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and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archæological richness of the soil of Egypt.

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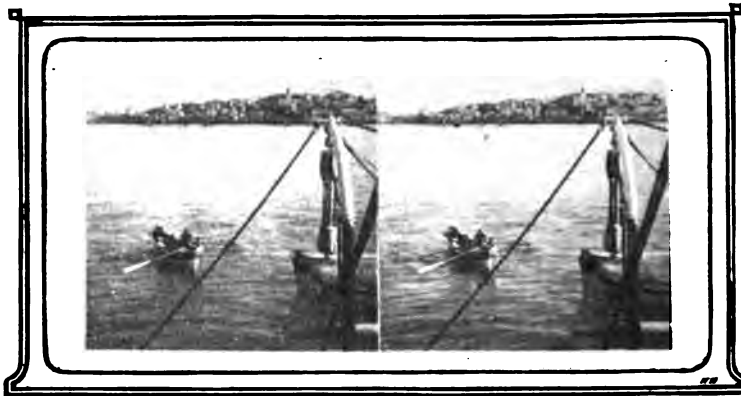
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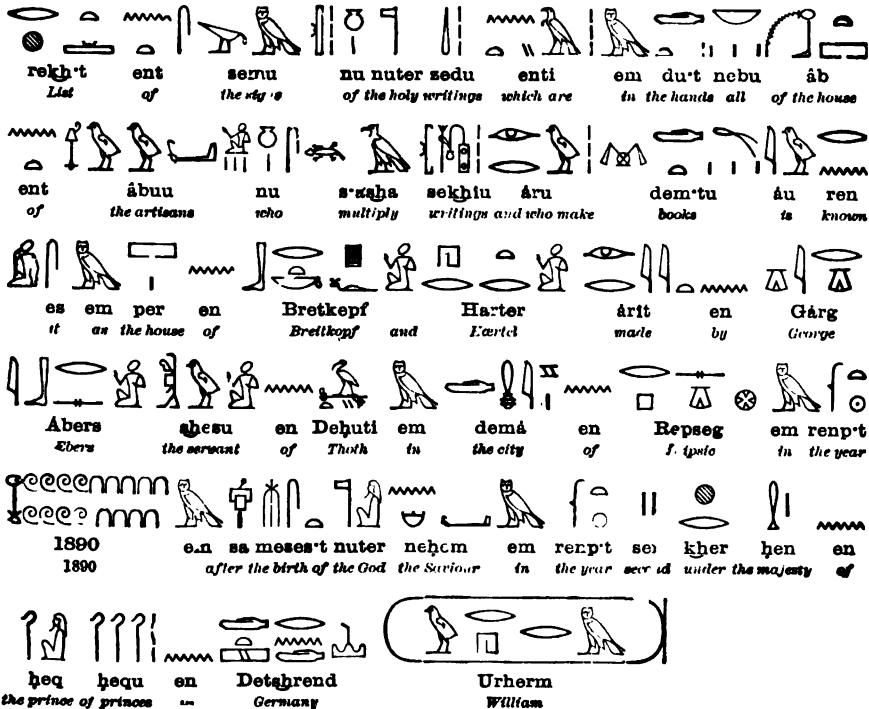
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No. 12

On the 17th Chapter of the Book of the Dead.

THE seventeenth chapter is a very attractive part of the strange compilation of religious thought of Ancient Egypt called the Book of the Dead. It is of very great antiquity; Dr. Renouf asserted that it must have been written "some two thousand years before any probable date of Moses." It appears to be a psalm conceived in a very poetic strain. As generally translated it is wearily unmeaning. It is very difficult to believe that for many generations a work should have been the spiritual food of men and women that was as inane as any version which has yet appeared. It must not be forgotten that spiritual ideas are almost necessarily expressed in figurative language. Without doubt it is so in Christian works of devotion. Much of the expression of modern hymns, sublime to us, would appear childish and foolish to persons who do not know the allusion. One remarkable feature of this hymn, for that it is one, is seen in the title "The chapter of praisings and glorifications," is that again and again the expression occurs

"Explain this," and repeatedly after an explanation has been given there comes the remark, "Another says," and then a second explanation is given. To us, indeed, the comment is often more mysterious than the text. But occasionally there are statements which bring light and some gleam with considerable vigour of both thought and imagination. He must have had unusual mental strength who wrote :

"There is everlasting time, and there is Eternity. Everlasting time is day and Eternity is night."

The following passage is very noteworthy :

"I am the great God, self created

"There is the sky stream.

"His name creates a company of gods.

"Explain :

"Ra is the creator of the names of his limbs. These have come into existence as gods in the retinue of Ra."

Reduced to prose the meaning here appears to be that there is one supreme God. The only one. The light of lights. Self-created. But hypostatized attributes or limbs, or features of His character have come to light. Thus Ra, revealing light, had a retinue of gods which had been created. These, but abstractions at first, may have come to be considered by some persons to be superhuman beings. It is probable that by some the so-called gods were what we should call angels, such as Gabriel or Michael. Sometimes, however, they appear to be but poetically expressed aspects of nature. No doubt polytheism was developed in Ancient Egypt. But it is just possible that this chapter was composed by a Monotheist and the gods here mentioned were either some supernatural beings such as we all believe in, who in some way are interested in the careers of men ; or forms of poetic expression. Out of these, by the vulgar were envolved idols to be worshiped and an organized priesthood with temples and ritual was the result.

In this chapter Osiris appears to be a common term, one of high respect, such as Lord, as with us. Horus is the light of dawn, the grand illumination by whom the knowledge of other

beings is gained, who are hence in his retinue. And Set (hence Satan) is darkness. (Isaiah 45, 7; John 1: 8, 9). Nu is the sky, the grand scene of spiritual development, the great river whence all things have their origin (Psalm 150, 1), (Isaiah 45, 8). Thoth is truth and Maat righteousness (Psalm 85, 10). It is not to be supposed that the mass of the people understood this, or that the priests desired they should. But the recognition that very much of the Book of the Dead was written by men who so believed, brings out an intelligent meaning, and often one of great beauty. And such an explanation would not be farther fetched than would be necessary to explain to an ancient Egyptian, were one to appear in our midst, the meaning of many of our modern hymns of praise.

For illustration take the opening of this chapter.

"Saith Lord (Osiris) Ani, on his arrival in port (after death)
 "Glorious is what was done on earth. It has become all words
 "of the past (of Tem) I am the past (Tem) in rising up.
 "Alone am I. I develop in the firmament. I am sunrise just
 "beginning and light reigns. Explain this."

This is unquestionably a free translation. But is it not what the writer meant? It is surely not quite so destitute of sense as the one ordinarily given. It may be Browningsque. The assertion of the dead man that he has reached a region of light, and his past life is with him and he is developing, is a good beginning of his psalm of praise.

On any theory there are passages in this work which with our present knowledge are very enigmatical. In one part of this chapter there is a list of seven gods, only mentioned here, and given differently in different copies. The names are:

1. Emphatically strong.
 2. Curving round.
 3. He who keeps not the fire that is in his lamp.
 4. Face entering at its hour.
 5. Red eyes.
 6. Dweller in the house of gauze as a flame.
 7. Face proceeding to business looking into darkness.
- Some have thought these were constellations or stars.

Others that they may have been charms. It is possible they may have been of the nature of "Jenkyn, Wynkin and Rotterkin" of old witchcraft. May not the passage be a description of sunset, giving the aspect of the sun at seven successive stages? If so it is really beautiful, and in a form different to any in modern poetry.

In one of the illustrations a cat is represented sitting under a tree, and striking the head of a serpent. This is suggestive of Gen. 3, 15. The explanation given is surprising.

"I am the cat by the tree

"On the night of the destruction of foes.

"Explain.

"The strong cat is sunrise (Ra).

"He was called Cat (Mau).

"For Sa (the god of wise speech) said He is like (Mau) what he has made hence his name Cat (Mau).

"Another says :

"Light makes over the things of earth to Osiris."

Now Cat, Mau, is probably onomatopoeic. Resemblance or Type is the same word. Thus the Sun is symbolled by a Cat. The serpent is the symbol of darkness. Now the meaning of the illustration becomes clear. The ancient Egyptians appear to have laid much stress upon names. A kind of punning was favored. An illustration is seen in the fact that the word for shepherd and that for abomination are the same, which may illustrate the statement in Genesis (46; 34), "Every Shepherd is an abomination unto the Egyptians." I do not recall any passage in the Book of the Dead which mentions either shepherd or sheep which is remarkable in a religious work. Except in one papyrus of this chapter, where the dreaded devourer of the lake of fire, who is generally said to have the face of a dog, is said to have that of a sheep. Sheep do not appear to have been sacrificed, which is remarkable considering their prominence in the Mosaic ritual. Curious, too, is a passage in "The Israelites inscription," Siqua (Kar) has become a widow (Kart).

The time has surely come for a better understanding of the Book of the Dead. I advance these views with diffidence and

hesitation, being aware that they may give wings to imagination and lead to wild flights of fancy. Still the risk must be taken. The men who built the magnificent temples of ancient Egypt could never have been satisfied to accept as their holy scriptures such idiotic statements, such a collection of Abracadabra as is made of this book in our present state of interpretation. For my own use I have paraphrased several chapters and found them giving expression, in very striking and beautiful ways, to ideas and feelings common to every age. We worship God in the language of figure, and those illustrations we gain from the Sun and his revelations are the most common of all. Religion with us is "going out by day." We apostrophize appearances of nature and Divine attributes as though they were individuals. We delight in addressing God as "Sun of my soul thou Saviour dear." One hymn commences, "We worship Thee, Sweet Will of God;" another, "Eternal power whose blest abode;" another, "Thou hidden source of calm repose." Our newest and most popular hymn does not mention the Divine name, but says, "O Love," "O Light," "O Joy," "O Cross." And some imaginative artists have even attempted ideal representations of these abstractions. Yet if some archæologist, of say four or five thousand years in the future, were to partially spell out some of the hymns of the present day, he might form a very curious notion of the religious thought of our time and conclude that we held polytheism.

The modern poet sings, "Lead kindly light." The ancient, "Hail Ra." The modern calls the faithful, "children of light," the ancient "sons of Horus." The words "Sun of righteousness arise, Triumph o'er the shades of night," is the same in idea, or "Horus the avenger of his father." The expression "Lake of fire" in connection with future punishment occurs in this chapter. The figure appears to be taken from the ruddy sky at dawn, which destroys the darkness of the night. The grand theme of the Book of the Dead is the entrance of the righteous into the blessedness of Eternity, and the chosen figure is sunrise, which supplies a great variety and affluence of illustration. I close this with a free translation by way of

illustrating my meaning of a few lines from the Nu papyrus. There is a blending of natural and spiritual things. The figures are unfamiliar to us, but suggestive. The modern Christian could use it as a morning hymn.

Now with the darkness conflict comes,
They reach the Eastern sky ;
Then through the heavens and through the earth
The battle rages high.

Hail wondrous egg, the rising sun,
That glitters bright as gold,
Without his equal need'st the gods
Sailing along so bold.

Through the vast pillars of the dawn,
His breath, a flame of fire
That brightens all the land around,
His glory rising higher.

O save me from the secret one
Whose eyebrows are the beam,
Of those dread scales of night, when comes
The reckoning supreme.

J. HUNT COOKE.

A New Work Upon the Bible and the Ancient Monuments.

IN this book upon "The Old Testament in the Light of the Historical Records of Assyria and Babylonia," we have a collection of the portions of cuneiform literature and inscriptions throwing light upon the Bible, prepared by a scholar who both as a decipherer, and translator, of Accadian and Assyrian cuneiform text, is in the first rank of scholars. His whole career has been devoted to the study of cuneiform writings, and the languages which that script embodies, none of the time and energy that could be devoted to this branch of science

having been diverted by the fascination of endeavoring to also embrace other cognate archæological subjects.

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The special feature of the work is in the large number of translations of the shorter descriptions of cuneiform documents, such as receipts, mortgages, letters, records of law suits and legal decisions, contracts and deeds, which are given and utilized to explain the "Life and Manners" of the ancient Hebrews themselves, and their neighboring nations from which they sprang, or with whom they came in contact.

In no other treatise has anything like such a numerous selection been made, nor is there probably any other person so qualified to give such approximately correct explanations of writings contained in languages and dialects of peoples ranging from Persia and Elam to Palestine and Egypt, and dating from 3,000 or more, to 300 years before Christ.

The first three chapters are devoted to a long description of the tablets relating to the Creation and the Flood, with a discussion of those which are perhaps connected with the story of the Garden of Eden and the Fall of Man. Unfortunately this part of the work was written too soon to take advantage of the newly translated tablets relating to the Creation, published by Mr. C. W. King, and Dr. Meissner's additional fragment of the Gilgames epoch. As all that the previously known Mesopotamian records of these stories present to us has frequently been discussed, it is unnecessary to dwell upon the matter here.

It is with the fourth chapter wherein Dr. Pinches after a

"The Old Testament in the Light of the Historical Record of Assyria and Babylonia," by Theophilus G. Pinches, LL.D.; M. R. A. S. M. S. B. A., etc. Society for Promoting Christian Knowledge, 1902.

preliminary explanation of the meaning of the titles Sumerian-Accadian and Assyrio-Babylonian, as applied to writings and languages, proceeds to discuss the later history of Genesis, that the interest of his work augment. He comments long and learnedly upon the ethnographical list of Genesis X. showing that Nimrod is but a title of Merodach, and referring to all the districts and cities and tribes of the Bible catalogue which are also mentioned in the cuneiform texts. Their geographical situations and ethnological affinities are discussed and in many cases decided. The chapter closes with the author's views as an Assyriologist as to the Tower of Babel and the Dispersion of Tongues.

With chapter five "Babylonia in the time of Abraham," the importance of Dr. Pinches' new material increases, and indeed all through the subsequent nearly 400 pages, the student will find ample matter for reflection and further investigation; and the ordinary reader, a series of most interesting chapters restoring a bygone civilization to view down to its remotest details. The everyday life of the people from prince to peasant is laid bare before us, and that from contemporary documents. This is done without any pedantry or parade of erudition, and yet in such a complete manner as to indicate to all who are interested in the subject the great learning concealed behind the modest presentment of the story. The record, too, is wisely confined in nearly all cases to well ascertained facts and to the perusal of documents the meaning of which is comparatively certain, no space being wasted upon discussion of disputed points, or philological debates, or arguments as to difficulties of decyphering.

It should be added that the text is provided with sixteen illustrations, but it is to be regretted that some of them have often been utilized before for it would have been easy with the author's and publisher's resources to have furnished pictures of new inscriptions and reliefs, or cylinders.

The series of coincidences between the monuments and the Old Testament is derived from the names of personages which in cuneiform documents correspond with those of Hebrews,

and here we are speaking of texts from Mesopotamia, ignoring for the moment the Tel-el-Amarna Tablets, where of course the similarity of the onomasticon is still closer.

Thus among other names Dr. Pinches mentions Sar-ili, the counterpart of Israel; Abdi-ili, of Abdeel; Yakub-ilu and Yakub, and Yasup and Yasup-ilu, the parallels of Jacob and Joseph; whilst Yaumilu, "Jah is God," and other names with Yau or Jah, as a component are most interesting.

As a specimen of the many valuable documents Dr. Pinches gives, a selection is here made of a series of marriage contracts. The first is an ordinary one for the wedding of a single, and probably first wife.

"Ana-Aa-uzin is daughter of Salimatum. Salimatum has endowed her and given her in marriage to Bêl-suma, son of Nermalun. Ana-Aa-uzin is a virgin, no one has anything against her. They have invoked the spirit of Samas, Mero-dach and Suma-la-ilu (the reigning king), whoever changes the words of this tablet shall pay the penalty." Here follow the names of witnesses.

When two wives were taken it would appear that separate contracts were given as shown by these specimens.

"Arad-Samas has taken in marriage Taram-Sagila and Iltani, daughter of Sin-abu-su. (If) Taram-Sagila and Iltani say to Arad-Samas, their husband, 'Thou art not (our) husband,' he may throw them down from the tower. If Arad-Samas say to Taram-Sagila, or to Iltani, his wives, 'Thou art not my wife,' she shall depart from house goods. And Iltani shall wash the feet of Taram-Sagila, shall carry her seat to the house of her God. Iltani shall put on Taram-Sagila's ornaments, shall be well inclined towards her, shall not destroy her marriage contract and shall (grind her meal and obey her ?)"

Then Iltani had a separate contract, and from it it would seem that for some legal purpose she was adopted as daughter

Is-maê-i-lum is in a text from Sippara, Ishmael. See "Recueil de Travaux," xxii. 35.

of Uttatum so as by a legal fiction to be sister of Taram-Sagila though in reality daughter of Sui-abu-su.

"Iltani is sister of Taram-Sagila, Arad-Samas, son of Ili-
 "ennam has taken them in marriage from Uttatum, their
 "father. Iltani, her sister, shall prepare her food, shall be
 "well inclined towards her and carry her seat to the temple of
 "Merodach. The children as many as have been born, and
 "they shall bear are their children. (If) Taram-Sagila say to
 "Iltani, her sister, 'Thou art not my sister,' then . . .
 "(If Iltani say to Arad-Samas, her husband,) 'Thou art not
 "my husband,' he may shave (her head) and sell her for silver.
 "And if Arad-Samas say to his wives, 'Thou art not my
 "wives,' he shall pay one mana of silver. And they, if they
 "say to Arad-Samas 'Thou art not my husband,' he may
 "(strangle?) them and throw them into the river.

Sometimes, however, the second wife or concubine was merely a slave purchased in the market, or of a dealer. The object of having a sort of marriage contract in these cases was probably to enable the children (if any) to inherit from the man who bought the woman, so she is termed his wife, whilst to show she is but a slave she is described as slave of his wife. The following tablet is an instance of this :

(Tablet of) Sanas-Muri, daughter of Ibi-san. "Bunini-abi
 "and Belisunu have bought her from Ibi-san, her father, for
 "Bunini a wife, for Belisunu a servant. The day Samas-Muri
 "says to Belisunu, her mistress, 'Thou art not my mistress,'
 "they shall shave off her hair and sell her for silver. As the
 "complete price he has paid 5 shekels of silver. The affair is
 "completed he is content. (At no future time) shall one
 "bring a claim against the other. They have invoked the
 "spirit of Samas, Aa, Merodach and Hammurabi."

These marriage settlements may be appropriately concluded by citing a bill of divorce.

"Samas-rabi has divorced Maramtum, his wife. She has
 "removed her property and received her portion (as a woman
 "divorced). (If) 'Naramtum wed another,' Samas-rabi shall

"not bring any action against her. They have invoked the "spirit of Samas, Aa, Merodach and Sin-mubballit."

The quantity of contracts relating to hiring of slaves from their owners, of children from parents and guardians, is innumerable, and an excellent series of examples are given. A curious fact is that when a man was a freedman, or lacked an owner, the contract was for hire as if for the services of a slave, but engrossed as "from himself," that is to say, he was his own master. Thus:

"Idin-Ittum has hired for wages Maram-ili-su from himself for six months, he will receive two shekels of silver as wages for the six months.

Dr. Pinches, as was to be anticipated, goes very fully into the texts, referring to Hammurabi, or Aruraphel, Chedorlam-omer, Arioch and Tidal, because his translations of some of the late date tablets referring to them have been disputed. He naturally dwells upon the two tablets connected with each other which mention the three last chiefs in company. For what is said regarding them the reader must refer to the sixth chapter of the work entitled "Abraham." A number of pages are devoted to a description of the Tel-el-Amarna tablets and the information they convey and an adequate account is given of the relations of Palestine with Egypt.

It need hardly be said that when we descend to the date of the Assyrian and Babylonian campaigns against the Jews, and the historical events in Mesopotamia during the captivity, Dr. Pinches renders full account of all the cuneiform records regarding them.

There is an interesting coincidence between Isaiah x; 12, and a text of Sennacherib, which is probably not accidental. It was pointed out a few years since, by Mr. Sax, but Dr. Pinches does not mention it.

Isaiah writes: "When the Lord has performed his work on Jerusalem I will punish the stout heart of the King of Assyria for he said, 'I have removed the boundaries of the " "people. I have robbed their treasures and my hand as

“ ‘ found *as a nest* the riches of the people, as we gather eggs
 “ ‘ that are left so have I gathered all the earth.’ ”

Now in an inscription of Sennacherib given by Dr. Pinches, relating to his war against Hezekiah, occurs a text that is possibly the very one referred to. The items most similar are indicated by italics.

“ As for him (Hezekiah) like a *caged bird* I shut him up
 “ within Jerusalem the city of his dominion. Redoubts I threw
 “ up around him and I cut off the exit from the great gate of
 “ his city. His cities which I had spoiled I *detached from the*
 “ *midst of his country and gave them to* Mitintu, King of
 “ Ashdad, Padi, King of Ekron, Sille-bil, King of Gaza, and
 “ thus *reduced his land.*”

We note for a future edition, which is sure to be called for, that Dr. Pinches does not quote regarding the assassination of Sennacherib by his son. The great inscribed stele found by Father Scheil at Babylon which tells us with delight speaking of Babylon's archenemy. “ The King of Assyria, who by the
 “ power of Merodach, the overthrow of the land had accomp-
 “ lished, the son, the offspring of his body, with the sword
 “ thrust him through.”

The disproof of the doubts concerning the existance of the Belshazzar of Daniel it is well known, was one of the early results of the decyphering of the cuneiform inscriptions, but nowhere before have so many texts been collected together referring to this prince, commencing with the important foundation inscription of Sin, the Moon god's temple at Ur, and including many business documents relating to transactions in which Belshazzar was concerned.

Chapter XII. gives a historical resumé of the story of Babylonia from Nebuchaduezzar to Cyrus, illustrating the events of this confused period and arranging the succession and chronology of the monarchs by means of “ contract tablets,” many of them documents concerning the celebrated banking and money-lending firm of Egibi, and others from the archives of the temples of Babylon and Sippara. Incidentally many evi-

dences are provided of the manners and customs of the peoples among which the Jewish captives were cantoned.

In these tablets and others dated under the later Persian Kings many Jewish names, such as Mordecæ, Bavuchiel, Berechiah, Nathaniah and Shebaniah appear.

One document wherein a certain Iddina-Nabu sells his Egyptian slave and her child, it is well to give here because of the three known copies of it, one is in the Metropolitan Museum of New York. Another tablet of a series of five relating to a man named Abil-Addu-Nathanu of Borsippa, though his name which in Syrian would be Ben-Hadad Nathan, looks as if he came from Syria, is also at New York. In the tablet the way in which his widow describes his death "Fate took my husband," is very curious.

The first tablet reads thus :

"Iddina-Nabu son of Musezib-Bel, has cheerfully sold Nana-ittia, his slave, and her daughter, a child of 3 months: Egyptians captured by his bow ; for 2 manas of silver, the complete price to Itti Mardub-balatu, son of Nabu-ahe-iddina, descendant of Egibi.

"Iddina-Nabu has received the money, 2 manas of silver, the price of Nana-ittia and her daughter from the hands of Itti-Marduk-balatu.

"Iddina-Nabu guarantees against the existance of any liability of defeasor(?), legal claimant, royal service, or freedmanship with regard to Nana Ittea and her child, Babylon. Month Kislev, 23d day, 6th year. Cambyses King of Babylon.

This text confirms the sometimes questioned invasion of Egypt by Cambyses.

The last chapter entitled "The Decline of Babylon," treats of the years of the Greek dominion under Alexander and his successors, and the Arsacidae. It appears somewhat compressed and could be beneficially expanded by giving translation of more contemporary documents, especially describing the tablets with Greek and cuneiform texts which Dr. Pinches has recently published in the "Proceedings of the Society of Biblical Archaeology." Also here it may be suggested that

more use be made of the many Elamite inscriptions from Susa edited by Father Scheil.

The work, however, whilst capable of some additions which will enhance its value, is worthy of its author's fame, and is an absolute necessity for Bible students. A comparative table of weights and measures; also a chronology of the Monarchs of the various Kingdoms would be a great addition to the valuable index provided. Also certainly, as so much is said of the journey of Abraham upon such geographical questions, a map should be provided.

These criticisms are made because the literary work is so good it deserves to be furnished with all the apparatus possible to enable its contents to be estimated and utilized to the full.

JOSEPH OFFORD.

Member of the Society of Biblical Archaeology.

Underpinning the Philæ Temples.

THE London *Builder* gives an illustrated account of the underpinning of the Temples on the Island of Philæ :

It will be remembered that the original height proposed for the Aswan dam by Mr. Willcocks in his designs of 1890 and 1894 would have involved the total submersion of the island. The scheme put forward by Mr. Willcocks, and approved by Sir William Garstin, was to remove the principal temple and to re-erect it upon the adjacent island of Bigeh. However, when the question came before the International Commission, M. Boulé declined to have anything to do with a project that interfered with the temples in that way; Signor Torricelli stated that he should give his opinion as to the dam without taking into consideration temples, which he regarded as outside his province entirely; while Sir Benjamin Baker made the ingenious proposal that the great Temple of Isis should be hoisted up and planted on supports so as to keep it well above the high level of the reservoir. Eventually the compromise was adopted of reducing the height of the dam by some eight

metres, so that the Island of Philæ should be only partially submerged at times when the reservoir would be full.

Like most compromises, this particular one has proved to be satisfactory to neither party, but we do not propose to reopen discussion of the general subject. Even with the present height of the dam, most of the temples and other buildings on the island, excepting the great Temple of Isis, will be covered with from two metres to four metres of water when the reservoir is filled. Knowing the risks to which the buildings would consequently be exposed, the Government decided to undertake exploratory operations with the object of affording data for the preparation of a scheme for ensuring the future stability of the temples. For this purpose the services of Dr. Ball were offered by the Geographical Department, and Mr. Mat Talbot, who has had unrivalled experience as a contractor's foreman, was specially engaged as an expert by Sir Benjamin Baker. Although the Temple of Isis was known to be founded on rock, and the two great pylons to be on massive foundations extending through silt down to R. L. 101·5, very little was known as to the rock depths and foundations below the other buildings on the island.

The work of exploration was commenced in April, 1901, and a special grant of £1,000* was made by the Public Works Ministry for the execution of the necessary work. More than fifty shafts, and a number of headings and trenches, were excavated at different points selected as being likely to afford useful information, and full records were taken of all foundation exposures and rock levels. Bearing in mind the slender knowledge then existing as to the stability of the buildings, the greatest possible caution was exercised. All openings were strongly timbered, and the structures were carefully shored wherever the slightest risk of movement was anticipated. Altogether, 690 cubic metres of excavation were performed, without mishap or perceptible movement of any kind. Most of the shafts measured 1·30 m. by 1·00 m., and some of them were carried to a depth of 13 m. before bed-rock was reached. By the end of June enough information had been obtained to

permit the preparation of an estimate as to the extent of the necessary underpinning works, the timbering being then removed and the excavations filled in.

After the completion of the investigations a complete set of drawings of the various buildings was prepared from the measurements and records, and was submitted to Sir Benjamin Baker with a request for his opinion as to the best course for adoption. When his views were made known, the estimate was prepared showing the probable cost of the works proposed, and a sum of £E 22,000 was granted for their execution by the Caisse de la Dette Publique. The following is a statement of the underpinning works first suggested :—

1. To underpin the East Colonnade, and the wall behind, with rubble masonry down to R. L. 97'00, the present saturation level.

2. To underpin the West Colonnade and the Temple of Nectanebo with rolled steel girders, 14 in. by 6 in., weighing 54 lbs. per foot, surrounded by rubble masonry, well grouted to resist access of water to the steel. The girders were to rest in seats cut in the existing counterforts, and to be placed in pairs below the fractured stone beams.

To underpin the Temple of Trajan to R. L. 97'00 with rubble masonry 4 metres wide.

In addition to these works it was decided that any other underpinning or supplementary work should be undertaken, as might be found desirable or necessary to ensure the success of the general scheme. Conformably with this decision, the following were also undertaken :—

4. To underpin the east building and colonnade facing the forecourt of the Temple of Isis, down to R. L. 97'00.

5. To underpin the Temple of Hathor to R. L. 97'00.

6. To strengthen the foundations of the Gateway of Hadrian by suitable underpinning.

7. To similarly strengthen the foundations of the Gateway of Adelpheos.

8. To clear the whole of the Coptic town.

9. To carry out certain drainage works and to repair the revetments of terraces.

From the particulars already given, it will be gathered that the foundations were largely upon loose silt and fine sand, saturated to different heights according to the season of the year and the plentitude of the Nile flood. As the higher water level consequent upon the completion of the reservoir would necessarily saturate the previously dry soil, further settlements would inevitably follow, causing injury to the ruined buildings. The principle underlying the scheme adopted was that further subsidence of earth and sand need not be feared below the original saturation level, and that the safety of the buildings would be secured by carrying their foundations down in sufficient breadth to that level. By referring to the rock levels ascertained during the exploratory work, it will be seen that in no case was it proposed to carry down the foundations to the bed rock.

Early in November, 1901, operations were commenced by Dr. Ball, who then had the assistance of Mr. Mat Talbot and his two sons from England, and of Mr. Roberts, Masonry Inspector from the Aswan Dam. By the end of the year the West Colonnade was completed, and considerable progress was made with the East Colonnade and the Temple of Trajan. In the first of these three buildings, the West Colonnade, openings were made along the east face, outside the colonnade proper, in widths corresponding with the spacing of the old counterforts. A part elevation is given of this colonnade in fig. 2, showing four of the thirty-one existing columns and two of the old counterforts, one resting on granite and the other on silt. One of the fractured stone beams is also indicated in the figure. The cross-section of the same structure shows the west quay wall and the final position of the steel joists surrounded by new masonry (cross-hatched in the figure), which in this, and the other underpinning works, is set in cement mortar in the proportion of three parts cement to one part of sand. This treatment, as may readily be gathered, affords admirable support for the stone beams under the

columns, for the steel girders and new masonry are carried by the old counterforts, which are of ample stability. In the case of the East Colonnade, the shafts were sunk between the row of sixteen columns and the wall behind, headings being driven both ways from the central excavation.

The remains of the ancient Coptic town, consisting chiefly of unsightly mud-brick dwellings, have been removed, and the worked stone they contained was utilized as far as necessary for underpinning operations. Both of the Coptic churches, and a few of the more interesting houses have been preserved intact, and all stones having hieroglyphic or other inscriptions were put aside for the Antiquities Department.

The Oldest Law Book in the World.

"THIS inscription is doubtless the most important find that has ever been made in Babylonian literature."

Such is the opinion expressed by Prof. Hugo Winckler of the University of Berlin in his translation, just published, of the Laws of Hammurabi, taken from a stele discovered a few months ago by the French expedition that has been for years engaged in archæological researches in Susa, the ancient capital of Persia, under the direction of Prof. De Morgan. The inscription was found on a diorite block, 2.25 metres in height, taken from the old royal castle in Susa.

This stele contains, besides a picture illustrating how King Hammurabi received these laws from the sun god, a complete legal code of 282 separate laws, of which, however, Nos. 66 to 99 have been chiselled out. This gap is in part remedied by fragments found in the great library of Assurbanipal.

There are sixteen columns of inscription found on the front of the stone beneath the picture of Hammurabi, and twenty-eight on the rear.

Says the *Independent*: "The history of early law will have to be re-written. Moses can no longer stand as the oldest known law-giver. It will no longer be possible to charge that the Pentateuch contains legislation too minute and elaborate

to belong to the period of the Exodus. A Babylonian code has been dug up in Persia nearly a thousand years older than Moses. We can anticipate the delight of Sayce and Hommal in their attacks on the critics."

A special introduction and concluding admonition to future generations to observe faithfully the requirements of this code indicate that the laws contained in it were made by Hammurabi, the contemporary of Abraham, the Amraphal of the Scriptures, and that this is the oldest *corpus juris* extant, antedating even the days of Moses by half a thousand years and more, the date of Hammurabi being about 2,300 B. C.

That a Babylonian inscription of this sort should be found in the Persian capital is readily explained by the fact that it was brought to Susa as booty by the Elamite kings, and it is not the only specimen of the kind here found, the transfer being made probably in the seventeenth or sixteenth century. The discovery only confirms what was indicated by the Tel-el-Amarna finds in Egypt dating from the fourteenth century, which are also in cuneiform writing, namely, that this was at that early period the common language of diplomacy and international and business communication.

An analysis of these laws shows that the code was confined to secular matters; and while in many instances it forces upon the reader, both by its agreements and its disagreements, a comparison with the legal system of the Pentateuch, it is sharply distinguished from this by the absence of religious or ceremonial commands and prohibitions.

It is exclusively a civic code. In general it shows its Semitic origin by recognizing, even to a greater extent than is done by the Pentateuch, the *lex talionis* of an eye for an eye and a tooth for a tooth; and many of the merciful characteristics of the Mosaic legislation are conspicuous by their absence. But within these limitations it doubtless is what Winckler calls it, "one of the most important original sources in the history of mankind in general."

The original text, together with a French translation, is published by the Assyriologist of the expedition, P. V. Scheil,

in the fourth volume of the "Délégation en Perse," the official narrative of the expedition. There is a remarkable monotony in the forms of these laws, each beginning with the word "If," and this peculiarity as well as its stringent measures is suggestive of the Draconian legislation.

The series begins with 128 laws that refer chiefly to property rights and business affairs. Of these here are some that are characteristic :

2. If anybody raises a suspicion against another, and he against whom the suspicion has been raised goes down to the river and jumps into the water, and if then the river seizes him, then he who has charged him can take possession of his property. But if the river declares him to be guiltless and he remains unhurt, then he who has raised the false accusation shall be killed and he who has jumped into the river shall have the property of his accuser.

5. If a Judge has charge of a trial and passes a judgment and this judgment has been put into working, and if afterward it turns out that this judgment has been false and the Judge is then convicted of having given a false decision, then he shall return the fine he has inflicted twelvefold, and he shall be deprived of his office as Judge, and shall never return to this office.

6. If anybody robs either the temple of the royal palace he shall be killed ; and he who has received such stolen goods shall also be killed.

15. If anybody takes out of the city gate the male or the female slave of the palace, or of a freedman he shall be killed.

21. If anybody breaks a hole into a house he shall be killed in front of this hole, and shall be burned there.

48. If anybody has a debt to pay, and a storm destroys his land, or the harvest is wrecked, or there has been a lack of water, then he is not obliged to pay the owner any grain for this year, nor shall he be compelled to pay interest.

108. If the (woman) keeper of an inn harbors in her place those who conspire and does not report them, then she shall be killed.

117. If anybody cannot pay his debts then he can give his wife or son or daughter into the house of the creditor to serve for three years, but in the fourth year they shall be free.

132. If the finger (suspicion) has been raised against the wife of a man, but she has not been proved guilty, then she shall for the sake of her husband jump into the water.

141. If anybody's wife, who lives in his house, proposes to leave it and has been guilty of squandering and making debts, and neglects her husband, then she shall be brought before the courts; and if the husband then pronounces her divorce, she shall go her way, but receive nothing. If the husband does not divorce her, then she shall be a servant in the house of her husband.

168. If anybody desires to discard his son, and he says before the Judge, "I desire to discard my son," then the Judge shall examine his reasons, and if the son has not been guilty of great wrongs which justify his rejection as son, then his father shall not reject him.

169. If, on the other hand, he has been guilty, then the first time it shall be forgiven him; but if he is for a second time guilty, then the rejection shall follow.

195. If a son strikes his own father, his hands shall be hewn off.

196. If anybody strikes out the eye of another, his own eye shall be forfeited.

197. If anybody breaks the bone of another, his bone, too, shall be broken.

200. If anybody destroys the teeth of his equal, his teeth, too, shall be broken.

215. If a surgeon causes a severe wound with his knife, he shall be fined 10 shekels of gold.

218. If a surgeon through his operation, causes death for the patient, he shall be killed.

229. If a builder erects a house for another, and it is not well made and it falls down and kills the owner, then the builder shall be killed.

245. If a person hires an ox and by his bad treatment kills the animal, he shall give the owner another ox in the place of the first.

282. If a slave say to his master: "Thou art not my master!" then his lord shall cut off his ear.

In the conclusion of this code Hammurabi repeatedly calls himself "King of Righteousness," as did his contemporary Melchisedek of Jerusalem, and enjoins upon all of his successors upon the throne to observe this code and its laws.

The Cretan Exploration Fund.

The more favourable conditions which followed the emancipation of Crete from Turkish rule in 1899 permitted, at last, the thorough exploration of the island which its geographical situation and its place in history and tradition demand.

A Cretan Exploration Fund was therefore instituted at once, to assist British explorers, and the British School of Archaeology in Athens, to continue the work begun long since by Pashley and Spratt, and already since 1894 by Mr. Arthur Evans. The High Commissioner of Crete, His Royal Highness Prince George of Greece, graciously consented to become Patron of the Fund; and assigned, as its first sphere of work, a number of important sites, selected for their historic interest or specially typical character. An influential committee was formed, and a sum of about £500 was subscribed in response to a preliminary appeal.

Work was begun at once. A house in Candia was secured as local headquarters; the necessary plant for extensive excavation was brought together, and operations were begun at Knossos in the early spring of 1900, by Mr. Evans, on the hill of Kephala, where he had already secured proprietary rights, and where there appeared to be the site of an important prehistoric building; and by Mr. Hogarth, as Director of the British School of Archaeology, on another site with prehistoric buildings hard by.

The brilliant results of the first season's work completely

surpassed the most sanguine expectations. The site at Kephala proved to contain the remains of by far the largest and most magnificent palace ever discovered on a prehistoric site, full of fresco-paintings and other works of art, of every description, and of the highest artistic interest. Most important of all, the store rooms of the palace were found to contain great masses of clay tablets, inscribed with documents in that prehistoric Cretan script, the very existence of which had only recently been demonstrated by the researches of Mr. Evans himself. In the lower town of Knossos, meanwhile, the excavations of Mr. Hogarth revealed a number of dwelling houses of the same or even greater antiquity, and made large contributions to our knowledge of that style of art, of which the Knossian palace displayed the culminating stage. In addition, before the close of the first campaign, Mr. Hogarth was enabled to conduct, for the Fund and the British School conjointly, a successful exploration of the famous and venerable sanctuary of Psychro, the "Dictæan Cave" of classical antiquity, and the legendary "Birthplace of Zeus."

It was evident at once that these were discoveries which in the interest of archaeological science—if not merely for the honour of British enterprise in Crete,—must be carried through to completion at all costs. At the same time it became clear that the task of excavation, on so important a site as that of Knossos, must be unusually difficult and costly; and in the first campaign a large proportion of the expenses at Kephala had necessarily to be guaranteed for the moment by the explorer himself. In the meanwhile, moreover, other nations, more willing to devote public resources to scientific purposes, were already in the field; French and Italian Missions had begun work at various points in the island; and it was felt that the only possible policy was to extend, if anything, the sphere of operations, and to attack one or more of the other sites which the Cretan Government had assigned to British archaeological enterprise.

A second appeal for support was therefore issued on behalf of the Fund, and met with a generous response; for, in spite

of the pre-occupation of the public mind by the war in South Africa, a further sum of £2,500 was subscribed.

In 1901, therefore, a substantial grant was allotted to Mr. Evans, to assist the continuance of his work at Knossos with an increased staff of workers; though a large proportion of the expenses on this site had still to be met by the explorer himself. Sufficient funds were at the same time given to Mr. Hogarth for the exploration of the neighbourhood of the prehistoric seaport of Zakro on the east coast of the island, which seemed likely to yield further evidence as to the early intercourse between Crete and Egypt. A grant of £200 was also used by Mr. Bosanquet (who had now succeeded Mr. Hogarth as Director of the British School at Athens) to make search at Praesos, the ancient capital of the Eteocretan district, for further traces of the survival of a pre-Hellenic language in this remote east end of the island.

Once more the results surpassed all expectation. The Palace of Knossos, though excavated thoroughly over an area of nearly four acres, still showed no sign of exhaustion, and its works of art proved, if anything, more remarkable than before. Further deposits of archives continued to appear; and trial pits sunk below the floor level of the palace itself verified the existence, beneath it, of a purely Neolithic settlement—the first of the kind to be discovered in Greek lands—which, while it carried back the history of Cretan civilization far beyond the Mycenaean Period, or even beyond the sphere of Egyptian influences, still betrayed signs of a distant indebtedness to the immemorial art of Babylonia.

At Zakro, the little seaport proved to be rich in vases and other works of prehistoric industry, and gave signs of having been a busy link of intercourse between Crete and the Eastern world; particular mention being due to a large and elaborate series of gem impressions on the clay sealings of perished boxes and bales, which throw much new light on the methods of the great Cretan school of gem-engraving.

At Praesos, an extensive city-site which proved richer in remains of the classical than of the prehistoric period, a most

important discovery was made in the shape of an inscription cut in Greek letters of 400-300 B. C., but still composed in a non-Hellenic language, the affinities of which cannot yet be determined with certainty ; a remarkable confirmation of the reasoning which determined the choice of the site ; and in all probability the first fruit only of the harvest which awaits the discoverer of the famous Temple of Dictæan Zeus.

In the autumn of 1901 a third appeal was issued ; but, though bodies like the British Association for the Advancement of Science, the Royal Institute of British Architects, and the Society for the Promotion of Hellenic Studies, continued to testify, by the renewal of their grants-in-aid, to the great scientific value of the results, the public response was by no means adequate to the magnitude of the task. It was found necessary, therefore, in the ensuing campaign of 1902, to abandon the rest of the programme which had been laid out in advance, and to devote the whole income of the Fund to the subvention of the work at Knossos. Even so, however, Mr. Evans has had to make up a deficiency of about £1,000 on the present year's work alone.

The British School at Athens, also, in spite of its very limited resources, found it possible to spare a small sum in 1902 for Cretan excavation ; and the site of Palaeokastro, which had been most courteously resigned in his favour by the German Archaeological Institute, and had been provisionally reserved for Mr. Hogarth, was eventually transferred to Mr. Bosanquet, and explored in a preliminary way on behalf of the British School.

The peculiar importance of the site at Palaeokastro, which like Zakro is on the eastern coast of Crete, lies in the fact that the human remains in its early tombs are so unusually well preserved, that it is possible at last to collect adequate evidence as to the physical characters and racial affinities of the creators of the great Cretan civilization ; and the British Association has already recognized the importance of this enquiry by assigning funds to enable a competent anthropologist to study

these remains, in the event of further excavation being undertaken at Palaeokastro.

The results of the campaign of 1902 are presented in bare outline in the brief reports appended below; and will be summarized at greater length in the forthcoming *Annual* of the British School at Athens, which has most generously made itself responsible year by year hitherto for the whole cost of printing and publishing the preliminary statements of the excavators. It will, however, be readily understood by the subscribers to the Cretan Exploration Fund that some time must necessarily elapse before so large and varied a mass of wholly new material can be reduced to a condition for definitive publication; and that the prosecution of the excavations themselves must meanwhile be regarded as the main charge upon the income of the Fund.

The programme which is outlined for the campaign of 1903 consists of two parts. It is proposed that of any fresh subscriptions which may be received, a sum of £200 shall be set apart to assist the Director of the British School to continue the excavation of Palaeokastro and the search for the Temple of Dictæan Zeus, and that the remainder shall be applied towards the work which still remains to be done at Knossos; and if possible, towards reducing the financial burden which has fallen on Mr. Evans' shoulders.

In view of the remarkable results already attained, and of the considerations hereinbefore set forth, which make a "forward policy" the only course open under the circumstances, the Committee appeals with confidence, both to former subscribers, to all students of Greek antiquity, and to the public at large, for their unstinted support in the work of Cretan Exploration.

PATRON:

H.R.H. PRINCE GEORGE of Greece,
High Commissioner of the Powers in Crete.

DIRECTORS:

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JOHN L. MYRES, M.A., F.S.A., F.R.G.S., *Student of Christ Church, Oxford.*

THE CRETAN EXPLORATION FUND.

STATEMENT OF RECEIPTS AND EXPENDITURE.

Nov. 1, 1901, to Oct. 31, 1902.

1902	£ s. d.	1902	£ s. d.	£ s. d.
To Subscriptions, per Hon. Treasurer to 31st October, 1902	1815 6 8	By Expenditure, per Mr. Arthur Evans		
Jan. 17, To Mr. D. G. Hogarth, refunded	177 4 6	—Excavation Wages	1349 18 11	
“ Balance	627 16 1	Materials and transport	152 12 7	
		Wages (household, etc.)	66 13 2	
		House Rent (Candia and Knossos)	51 15 10	
		Stores and Customs	60 15 10	
		Household Expenses (Candia and Knossos)	144 18 8	
		Draughtsman and Photographer	229 11 2	
		Miscellaneous	8 10 0	
		Assistant Director and Architect	466 0 0	
		Purchase of land and crops	34 1 4	
			2564 17 6	
		By Expenses per Hon. Treasurer—Ma-		
		terials and Stores—		
		Jan. 9 Stanley	12 13 9	
		Feb. 19 Stereoscopic Coy	6 3 0	
			18 16 9	
		By Sundries—		
		Apr. 5 Macmillan & Co.	4 13 0	
		Oct. 14 Clay & Sons, printing	29 8 6	
		“ 31 Norman & Son (receipt books)	16 0 0	
		Postage and Receipt Stamps	13 0 0	
		“ “ Com. per Bankers	1 2 6	
			36 13 0	
			£2620 7 3	
		By deficit Balance carried forward	£ 627 16 1	
		Add deficit on Season of 1901	600 0 0	
			£1227 16 1	

£2620 7 3

Palestine Exploration Fund.

If sometimes the friends of Palestine Exploration have been obliged to say that they hoped to do good work when imperial leave should be given, or when other circumstances should be favorable, now and for some time they have been able to tell what they are actually doing and the record is really glorious. It is not forgotten that the generosity of their Emperor is enabling the Germans to do excellent work at Baálbek and also in the district east of Palestine proper, and especially on the supposed site of Megiddo; it is not forgotten that Prof. Sellin has made important discoveries for the Austrians at Taanach; it is not forgotten that the Russians have been working at Palmyra, nor that the Turkish government is uncovering interesting remains at Sidon; and all this work merits and receives the heartiest appreciation of all who are connected with our Fund; but as our organization is much the oldest in the field, so its present work is incomparably the most fruitful of important results.

Mr. Macalister has developed the comprehensive insight and practical skill which have distinguished Prof. Petrie's work in Egypt, and for the brief time of his work at Lachish. In thorough command of the results of the recent excavations, Mr. Macalister took up the work at Gezer with the best preparation, and the results are eminently satisfactory to those who support him. It was a stroke of genius which led him not to continue indefinitely upon the eastern part of the mound; but, after a certain knowledge of its contents had been gained, to attack the western mound where certain projecting columnar stones indicated the presence of a "high place."

Mr. Macalister does not detail his experience as a narrative, but gives us at once with plates and explanations the results of his work. He is now able to describe the stratification of the mound, or at least the seven layers of remains which indicate successive occupations extending from about 2,500 B. C. to the

iron age, which, he dates at about the time of the Israelite invasion. Gezer yields nothing as yet of the Maccabaeian period, nor of the Roman and Crusading periods, and this evidently because such remains are to be looked for in another part of the mound; at present the oldest strata are very properly examined and the results are most interesting. We go down to the time of the troglodytes, to the days of rude flint and bone implements and of the rudest pottery, and so ascend to the stratum of iron and the arch, which is the seventh.

It is in the stratum next above the lowest that we have the burial cave on which Mr. Macalister especially dwells. The earliest remains had been covered by some three feet of earth when the cave was used for the burial of fifteen persons whose bones were found with bronze implements. Here Mr. Macalister's knowledge is supplemented by that of his father who is a skilled ethnologist. The view taken of these remains is that the persons were sacrificed in the rites of Pre-Israelite idolatry, and thus we are being made acquainted with that condition of the land which necessitated the call of Abraham and the establishment of the Jewish Church, which, however, was so unfaithful to its trust that it did not fully suppress these horrid rites, as is known both from the Biblical record and the researches now being made at Gezer.

But the most interesting news from Gezer so far relates to the Canaanite Temple, of which there have been uncovered the sacred cave or oracle of the priests, the pillar-stones which were anointed like that of Jacob at Bethel, the pedestal of the *asherah* or wooden image, the temple area and the boundary wall. The pillar-stones range from five to ten feet high, and undoubtedly mark a "high place" of the Canaanites, the most perfect one yet uncovered and fully corresponding with the descriptions of Scripture.

Inscriptions also come to light to some degree, and the explorer believes that the true chronology of all the strata can be approximately fixed. He has constructed a table extending from about 3,000 B. C. to about 1,200 A. D., leaving the two

latest periods to be filled out later. On the western mound the remains are both earlier and later than on the eastern. The formerly discovered boundary stone of Alkios as yet alone represents the Roman time, which would be the eighth strata from the bottom. Many small objects have been found of stone, bronze, iron and clay, and these are receiving careful study, for they add materially to the chronological data.

This work would certainly seem to be all that could be expected of the Fund at one time, but while this splendid field work was going on two books and a new map were issued in London. The finely illustrated quarto volume on the excavations of 1898 to 1900 has been issued and is on sale. I can have it sent from London directly to subscribers, and will then collect the price, plus the cost of transmission. It is also sold to non-subscribers, but at an increased cost. The second book is Gen. Sir Charles Warren's treatise on the ancient cubit which he has been studying for years. The Fund has also issued the new raised map, which is of about half the size of the first, but covers all the ground from Baálbek to Petra. The dimensions are three feet six inches by two feet six inches. It is made light and portable by the use of fibrous plaster and is very carefully colored to represent land, water, woods, marshes and so forth. Like the first it has been constructed inch by inch by Mr. George Armstrong, and is a work of years. A reference card and key to the names goes with the map. This map will be shipped directly from London to subscribers and the account will be collected by me. It can also be obtained at somewhat increased cost by non-subscribers.

We have now about two years more in which to work under the present firman, and we are determined to make complete examination of Gezer in the time allowed. This requires an expenditure of some six thousand dollars a year. Can we raise that amount? We have no Emperor's private purse and generous hand to depend upon. Cannot subscriptions be generally increased? Cannot our subscribers gain some new ones? In what part of the whole field of Biblical study can

expenditure now be made with better results as regards the right understanding of the Divine Word, the vindication of its historical statements, and the interpretation in its light of the remains of the earliest human past. Very few are now doing this great work. May their number increase at once!

THEODORE F. WRIGHT,
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 42 QUINCY STREET,
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Archæological Notes.

A BIBLIA subscriber desires to obtain a copy of Dr. Davis and Cobern's "History of Ancient Egypt in the Light of Modern Discoveries." Address this office.

PROFESSOR LEWIS B. PATON, of the Hartford Theological Seminary, has been chosen director of the American School of Oriental Research and Palestinian Archæology in Jerusalem, for the year 1903-'04, and has received leave of absence from the trustees of the seminary.

CONTENTS of *Man* for February: On some Ancient Subterranean Chambers recently discovered at Waddon, near Creydon, G. Clinch—On Perforated Stone Amulets, F. T. Elworthy—On the Stability of Unwritten Language, R. H. Codrington—Notes on the Popular Religion of the Malay Peninsula, N. Annandale, John Wesley Powell, J. L. Myers—Reviews and Notices.

PROFESSOR HERMAN V. HILPRECHT, Assyriologist of the University of Pennsylvania, has been invited to repeat to Kaiser Wilhelm and the court his lecture recently delivered before the Berlin Anthropological Society concerning his epoch making excavations at the Baal Temple, Nippur. The invitation comes as a flattering distinction to Professor Hilprecht, as his affirmative stand on the historical accuracy of the Old Testament is diametrically opposed to the views of Delitzsch and other Berlin Assyriologists.

DR. ALBERT T. CLAY has been elected associate professor of Hebrew and Semitic archæology at the University of Pennsylvania. Dr. Clay has for many years been connected officially with the university as lecturer in Assyrian, Hebrew and Semitic archæology in the graduate department, and has also been Professor Herman V. Hilprecht's chief assistant as curator of the Babylonian section of the University Museums. Dr. Clay is a resident of Lancaster and was graduated from Franklin and Marshall in 1889. He also was graduated from the Lutheran Theological Seminary in 1892.

PROFESSOR HUELSEN, of the German Archæological Institute of Rome, one of the chief authorities on the Forum Romanum, has published his reports on the subject to the institute in a treatise called "*Ausgrabungen auf dem Forum Romanum*," a book of from ninety to a hundred pages, with excellent plates and plans in explanation of the text. The treatise gives the main results of the excavations made in the Forum since the year 1898, and makes most interesting reading. Professor Huelsen begins with the excavations at the Temple to Saturn. He explains what discoveries have been made and the importance of these discoveries to a knowledge of archæology. Remains of the substructure of the steps leading to the entrance hall of the temple have been found, and somewhat further away between the Temple to Saturn and the Temple to Concordia a complicated network of canals, evidently of great antiquity, has been brought to light. Several details are given of other discoveries. The most interesting are the remains found beyond the Clivus Capitolinus. On the east side of this lie three monuments—the Arch of Tiberius, the Schola Xantha and the Rostra.

THE Archaeological Society of Athens has just published its Report for 1901, giving summary accounts of the work of that body, to which is intrusted the care of the monuments and museums of Greece. The income of the Society is derived from a lottery, for which it has the monopoly in the kingdom,

and this income is to be increased, since the Parliament has voted to allow the sale of a larger number of tickets. A considerable part of the work of the Society is the preservation of the monuments of antiquity. Thus, for five years it has been engaged in strengthening the ruins of the Parthenon, and now it is about to undertake more extensive repairs for the Erechtheum. It has built several museums, and is enlarging that at Corinth for the protection of objects found in the American excavations there. The heaps of rubbish which have disfigured the slopes of the citadel of Mycenæ since Schliemann's excavations a score of years ago have been removed, at least in great part. At Dimini and Sesklo in Thessaly have been discovered the only citadels of the stone age yet found in Greece proper, with implements of stone and bone, and images of stone and clay. A large Roman building of the early Christian period has been uncovered at Megalopolis. The expenditures during the year for antiquities for the museums were very trifling, only about \$120. A new law not only forbids the exportation of any objects which the Society desires, but declares such objects to be the property of the Society, awarding to the finder such remuneration as the Society may think proper to give. For the first time in many years, the Society sends young archaeologists to study archaeological methods in Germany. Greece has no archaeologists outside of Athens, and trained students are sadly needed to care for her provincial museums, properly arranging and cataloguing their contents, with due appreciation for the works of antiquity discovered in the district. Thus, while Germany and France, as well as Great Britain and America, are sending young men to Greece for the study of classical archaeology, the Greeks are sending their students to German universities. Both courses are wise. German and American students need to study the monuments themselves, and the Greeks will profit greatly by the more scientific methods of German universities.

Subscriptions to the Egypt Exploration Fund, the Archaeological Survey Fund and the Græco-Roman Branch.

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This Society was founded in 1883 by Amelia B. Edwards, R. Stuart Poole and Sir Erasmus Wilson; the American Branch, now the national representative of the Fund, being formed late that year, by William C. Winslow. Its discoveries and other labors in Egypt relate to the settlement of obscure questions of the highest importance, touching the pre-pyramid and pre-historic times, the "Hyksos" conquest, and the origin and growth of language, science, industries and arts. They relate to Biblical sites, New Testament corroborations, hitherto unknown classical writings of the great authors, and the life man led in remote as well more particularly in Ptolemaic times. The results from the explorations appeal to every department of learning, and are of universal interest. The books are popular as well as scholarly, and the illustrations will delight every tourist upon the Nile that appreciates the monuments and the scenery.

Three distinct departments of the Society perform its work in the field, and each publishes its annual volume; besides which the *Archæological Report*, an artistic *brochure*, summarizes and reviews all discoveries, and all published in Egyptology for the year. In the chief department, that of the FUND itself, the sites of famous cities have been identified; the Biblical Pithom-Succoth, the city of Goshen, the Greek Naukratis, and Daphnæ have been discovered; statues and inscriptions, papyri, and beautiful objects in bronze and other metals, as well as in porcelain and glass, have been found; new and unexpected light has been cast upon the ancient history of the Hebrews; the early stages of the Route of the Exodus have been defined, and its direction determined; most important chapters in the history of Greek art and Greek epigraphy have been recovered; Ahnas, the Hanes of Isaiah, has yielded interesting monuments; Tell Basta, the Pi-Beseth of the Bible and Bubastis of the Greeks, has afforded ruins of secular significance.

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and grandeur, inscribed with texts of especial value; and the excavations of the ruins of the temple built by Queen Hatshepsu, at Deir-el-Bahari (Thebes), mark a distinct and brilliant epoch in the history of exploration in the Valley of the Nile. The discoveries at Deshasheh relating to the fifth dynasty era, and in the cemetery of Denderah, and at Behnesa (Oxyrhynchus) of thousands of papyri, including portions of the New Testament and classical writings of the greatest authors, not only prove the value of original discovery, but the astonishing archaeological richness of the soil of Egypt.

THE ARCHÆOLOGICAL SURVEY OF EGYPT.

The Archæological Survey of Egypt, organized as a special fund in 1890, is of incomparable importance in many ways, and, in view of the wholesale and irreparable destruction of sculptures by Arabs, tourists and dealers in "Antiques," needs to be pushed vigorously forward. The tombs of Beni Hasan and El Bersheh have now been scientifically surveyed, and their scenes and texts copied with absolute accuracy and in fullest detail. The pictures of life, "as it was," 2500 B. C., are historically of great value.

The Archæological Institute of America passed a vote indorsing this work.

GRÆCO-ROMAN BRANCH.

This department of the Fund, established in 1897, is specially devoted to the discovery and publication of remains of classical antiquity and early Christianity in Egypt. The remains already published include the earliest known texts of St. Matthew and St. John; the Logia or Sayings of Christ; a new poem by Sappho, and a mass of fragmentary literature by the classical masters, and of documentary and epistolary papyri which illumine the political, business, social life of that age for our instruction and delight.

A volume of about 300 quarto pages with illustrations will be published annually from these and future collections of papyri. Classical scholars and professors at American Universities are urged to support this important branch of the Egypt Exploration Fund.

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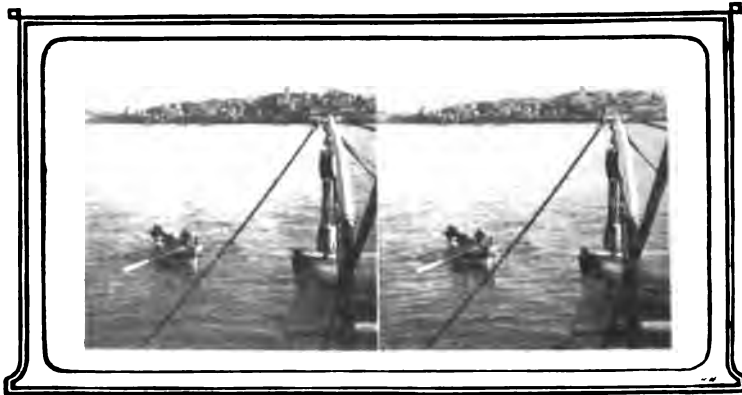
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